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Andrews University

School of Education

A RHETORICAL ANALYSIS OF THEODORE HESBURGH'S
FUND-RAISING SPEECHES FOR THE
UNIVERSITY OF NOTRE DAME

A Dissertation

Presented in Partial Fulfillment

of the Requirements for the Degree

Doctor of Philosophy

by

Peggie Mathaba Ncube

June 2002

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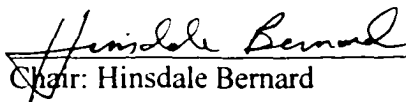
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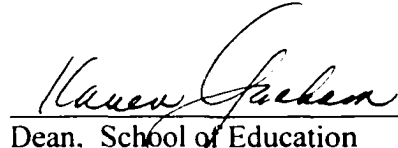
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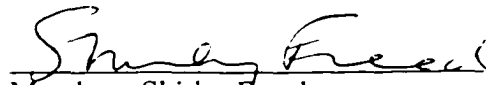
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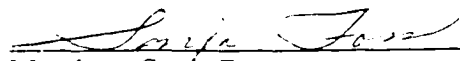
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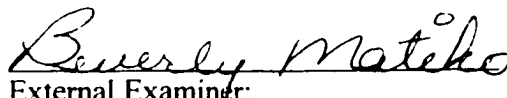

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ABSTRACT

A RHETORICAL ANALYSIS OF THEODORE HESBURGH'S
FUND-RAISING SPEECHES FOR THE
UNIVERSITY OF NOTRE DAME

by

Peggie Mathaba Ncube

Chair: Hinsdale Bernard

ABSTRACT OF GRADUATE STUDENT RESEARCH

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Title: A RHETORICAL ANALYSIS OF THEODORE HESBURGH'S FUND-RAISING SPEECHES FOR THE UNIVERSITY OF NOTRE DAME

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Problem Statement

Literature reveals that college or university presidents play a key role in raising funds for their institutions. These roles are well documented, and yet many presidents face challenges in raising adequate funds for their institutions. Success stories of some university presidents are recorded, but no research has studied their rhetoric in raising funds in an attempt to uncover their formula for success. One such president is Theodore Hesburgh of the University of Notre Dame.

Methodology

This study assumes a rhetorical design, specifically the Burkean dramatic approach to analyze Theodore Hesburgh's fund-raising speeches to the alumni of the

University of Notre Dame. Data were Hesburgh's fund-raising speeches that he gave to the alumni.

Conclusion

Hesburgh's formula for success in raising funds for the University of Notre Dame has five key components:

1. He connects and establishes identification with the alumni not because the University is their alma mater, but because they are to serve the world on behalf of the University.
2. He focuses outward on universals not inward on institutional needs. As the alumni disseminate established principles and values learned at the University of Notre Dame, they are actually engaging in responding to the needs of the University.
3. His appeal is for the alumni to work hard for the University and makes giving money an easy way to accomplish the work.
4. He focuses on alumni, not current students. Alumni do not give to the University to help poor students have the same experience the alumni had, but he reminds them of their experiences while at the University and how those experiences have gotten them to where they are in life.
5. He focuses on what the University has, not on what it does not have—these are the principles and values the University imparts to students and they are those to which the University can hold students accountable.

This dissertation is dedicated to my husband, Zebron Masukume Ncube, who encouraged me, and put his academic profession on hold so I could achieve my dream. Thank you, Zebron, for your love, wisdom and support. To my daughters, Lindile and Nozipho, and my son Nhlalo-enhle, not a day did you complain about how busy I was. I thank you for your understanding and patience. Also to my parents, Jonathan and Idah Mathaba Dube, and my in-laws, Daniel and Velina Masukume Ncube, your prayers have been answered. To my extended family: God has done it again. Thank you for your support.

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CHAPTER 1

INTRODUCTION

Financial constraints long have been a concern for both private and public universities. During the 1970s and 1980s, this concern intensified. Grohar (1989) observed that:

The past two decades comprise a period of increased competition and financial distress on all types of colleges and universities in the United States. The financial situation has been particularly stressful at private colleges. To many, their survival has been at stake. Because of their seeming obscurity, church-related colleges face special difficulties in competing for the same \$1 billion in private gifts given to private institutions. (p. 7)

The situation has not changed. Curtiss (1994) pointed out that American institutions of higher learning still are faced with financial difficulties in the 1990s. Gustavsson (2000) found that fund raising became more critical in the 1990s than ever before because of the increasing educational costs, especially in church-related colleges and universities. Belfield and Beney (2000) observe that in the United Kingdom, resources for higher education have declined by approximately one third since 1993, prompting institutions of higher learning to seek alternative sources of revenue to preserve educational quality.

University presidents, by the nature of their positions, are expected to be effective fund-raisers for their institutions. Whittier (1980) and Francis (1980) suggest that the president is the essence of the institution and the key catalyst in fund

raising. Whittier asserts that the president sets the tone and suggests the direction of fund-raising activities. Hesburgh (1980) agrees that “the most important contribution a president can make to institutional advancement is to articulate a vision of the institution so persistently and persuasively that it becomes shared by all constituencies, internal and external, who adopt it as their own” (p. 8).

Research trends suggest guidelines for the role of the president in the future in both private and public institutions as featuring fund-raising activities such as:

- To clearly articulate the college’s mission and provide the vision for the future
- To monitor and evaluate all fund-raising plans
- To spend a significant amount of time with major donors and prospects
- To ensure adequate support for the fund-raising plan and the development of personnel
- To develop, train, and motivate trustees as fund raisers
- To select a high-quality senior development officer
- To allocate sufficient opportunities in fund raising
- To consider, discuss, and encourage integration of Christian faith and fund-raising practices
- To demonstrate integrity in fund-raising tasks
- To motivate and provide training of development staff. (Gustavsson, 2000, p. 58)

Theodore Hesburgh, president emeritus of Notre Dame University, stands out as one of the most successful presidents in terms of influencing the alumni to contribute financially to a university. At the time of his retirement in 1987, alumni giving comprised about 70 % of the total funds received by the University of Notre Dame. Ames (1989) describes Hesburgh as “immensely effective in one-on-one encounters. How and why are mysteries, for he is not in the usual sense of the word charming. But he can talk most people into doing what he wants; there is something about him that makes one want to please him” (p. 22). Armstrong’s (1974) extensive

chronological account of alumni involvement in the University of Notre Dame since its inception notes that Hesburgh was recognized as “one of the dynamic young college presidents. . . . [His] administration launched a kaleidoscope of changes and achievements unprecedented in Notre Dame history” because it had “unprecedented resources to implement them” (pp. 370, 400). Lall (1995b) referred to him as “one of the greatest fundraisers, not only in this country, but, I think, in the world” (p. 17). Panas (1988) states that during his presidency, Hesburgh guided and molded the university, raising \$300 million in gifts and an additional \$306 million in endowment while the annual budget increased from \$9.7 million to \$170 million (p. 14). Lungren (1987) recounts the words of Andrew Greeley, an observer of contemporary American Catholicism, who asserted, “Ted Hesburgh is the most influential priest in America. He speaks for American Catholics to the outside world in a way no bishop does. In fact, he has more personal credibility than all of them put together” (p. 119). Lall (1995a) states, “It was Hesburgh’s public speaking that moved the crowds. Hesburgh never sat down and wrote out a speech, except for maybe a graduation speech at a neighboring university. . . . Hesburgh is highly respected and his very presence commands respect” (p. 24). Hesburgh’s renown as a university president has been marked by the 146 honors and honorary degrees he has been awarded.

Statement of the Problem

Fund-raising literature reveals that college or university presidents play a key role in raising funds for their institutions. As mentioned above, the roles of the president in fund raising are well documented, but the literature has not yet defined the technical aspect of how these roles must be executed to attain effective results.

On record are the presidents' success stories, which focus on the amounts the presidents raised and characteristics of successful fund-raising presidents, but these stories do not adequately reveal the strategies or techniques that enable them to get effective results. Hesburgh is one such successful president. However, no studies to date have analyzed Hesburgh's discourse in an attempt to uncover a formula for his success in raising funds.

Purpose of the Study

The purpose of this study was to examine one aspect of what contributed to Father Hesburgh's success as a fund-raiser. In this study, I describe and analyze Father Hesburgh's rhetoric in his fund-raising speeches to the alumni of Notre Dame University.

Specifically, the following question will be investigated: How did Father Hesburgh structure his rhetoric in his fund-raising speeches to alumni to affect their perceptions in ways that encouraged giving? In this study, my focus will be on the rhetoric of Hesburgh and the ways in which he structured his rhetoric in an effort to positively affect the giving of audiences, particularly the alumni.

Rationale for Burke's Pentad

An understanding of Hesburgh's motive and how he structures his worldview should provide insights into what he believes the alumni will find persuasive--he expects them to share his worldview. Kenneth Burke's pentad is the method used to analyze Hesburgh's fund-raising speeches. Before providing a rationale for the selection of Kenneth Burke's pentad, an overview of rhetorical criticism is presented.

Although rhetoric sometimes has a negative connotation when used to describe “empty, bombastic language that has no substance. . . . [or a] flowery ornamental speech” (Foss, 1996, p. 4), the meaning of rhetoric in this study is the language humans use to communicate with one another. Symbols assume a variety of forms, such as speeches, conversations, poetry, art, plays, music, dance, films, and advertisements, just to mention a few. Campbell (1988) sees rhetoric as any written or oral discourse, which aims to inform, convince, arouse emotion, or persuade to action. Rhetorical criticism, then, is an attempt to understand how these symbols communicate. It is “the process of systematically investigating and explaining symbolic acts and artifacts for the purpose of understanding rhetorical processes” (Foss, 1996, p. 6). It is a qualitative method of analysis used to discover the nature and function of rhetoric in a message.

There are two primary purposes for rhetorical criticism: One purpose is to understand particular symbols and how they operate. Sometimes, rhetorical criticism is done to deepen appreciation and understanding of an artifact. In this study, rhetorical criticism will deepen appreciation and understanding of Hesburgh’s fund-raising speeches. Another purpose of rhetorical criticism is to make a contribution to rhetorical theory. Rhetorical criticism also is done to discover what the artifact being analyzed contributes to an understanding of the nature and function of rhetoric. The critic moves beyond the particularities of the artifact under study to discover what it suggests about symbolic processes in general. The point here is to provide an initial general understanding of some aspect of rhetoric on the basis of the necessarily limited evidence available in the artifact. Performing this function of criticism using

Hesburgh's speeches will help uncover effective fund-raising discourse for university presidents.

The history of rhetorical criticism goes back as far as 1915, with the publication of the first issues of the *Quarterly Journal of Public Speaking* (now known as the *Quarterly Journal of Speech*). Prior to this, the speech/communication discipline was part of the English discipline, so initially, criticism was largely adapted from fields such as English and history, with a focus on studying the methods and techniques of speakers in various historical times. Critics at this time were largely concerned with establishing a new academic field--speech--and they emphasized the power or effect of rhetoric and studied speakers and speeches.

In 1925, the first formal method of criticism was suggested by Herbert A. Wichelns in an essay called "The Literary Criticism of Oratory," published in the book *Studies in Rhetoric and Public Speaking in Honor of James A. Winans*, edited by A. E. Drummond. This essay set the pattern and determined the direction of rhetorical criticism for more than a quarter of a century, and the method Wichelns proposed came to be called the *neo-Aristotelian* method because it was based on Aristotle's discussion of rhetoric in the *Rhetoric*.

Wichelns included as topics to be covered in the studies of speakers and speeches: personality, public character, audience, main ideas, motives, topics, proofs, textual accuracy, arrangement, mode of expression, preparation, delivery, style, effect on the immediate audience, and influence on the times. For nearly 25 years, this remained the standard method of criticism and continues to be used today. As the first critical approach to develop in the communication field, the traditional neo-

Aristotelian approach served to differentiate the discipline from literature and literary criticism and became the foundation from which contemporary methods developed.

During the 1960s, objections to the traditional method increased, with critics claiming it was a classificational straight jacket that was unnecessarily limiting. Some did not view it as a guide for the critic but as designed to teach others how to speak because of its Aristotelian connection. New methods began to be proposed, including Lloyd Bitzer's (1968) method based on the rhetorical situation, Ernest Bormann's (1972) fantasy-theme analysis, Kenneth Burke's (1973) cluster analysis, and Walter Fisher's (1984) narrative criticism.

Any number of methods of criticism could have been used effectively for analyzing Hesburgh's speeches. Each of these methods would have given me different lenses on the speeches and would have highlighted some features of the speeches and downplayed others. All of these methods would have been useful in analyzing the speeches, but I chose Kenneth Burke's method of analysis, the pentad, for this study.

According to Hawhee (1999), Burke is often affectionately referred to in rhetorical circles as "Papa KB," implicating him as the "father of contemporary rhetoric" (p. 130). Others refer to him as "the chief architect of the New Rhetoric." Crable (2000, p. 329) observes that Burke's pentad is not just one way of approaching the subject matter but is the most complete approach to the study of motives. Because Hesburgh was so successful as a fund-raiser, I was particularly interested in the way in which he constructed reality for his audience in such a way that they identified with that construction and were motivated to give. The pentad is a method

rooted in the notion of motivation and the rhetor's construction of motive as well as on identification as the basis for persuasion.

By focusing on the rhetor's motive for the artifact, the pentad uncovers the underpinnings of what the rhetor assumes will be sources of identification for audience members. A point of departure for Burke is that his pentadic approach suggests that rhetoric is a way of "identification." The audience identifies with the speaker, resulting in the audience's change of behavior. The change of behavior is a result of a conceptual connection that is identifiable either by the audience moving toward or away from the speaker's presentation of his or her world.

Burke's pentad is a unit of analysis used as "generating principles" for understanding human motives (Burke, 1962, p. xviii). The generating principles in pentadic analysis are act, scene, agent, agency, and purpose (p. vii). The act refers to the action or actions taken by the agent. The scene is the location, situation, or environment where the action takes place. The scene is the stage that the rhetor sets when describing the action by the agent. The agent is the individual, group, or main character the rhetor presents as the player of the act. The agent is the primary subject presented by the rhetor. The agency is the means or instrument for accomplishing the act. The purpose suggests what the agent seeks to accomplish through the act or the reason for the act. As a rhetor describes the situation around him or her, the five elements are ordered to reflect his or her view of that situation.

Burke (1962) suggests that people use language to form attitudes and also to alter the attitudes of others (p. 567). This use of language enables speakers to create

new patterns of identification whereby the other person sees his or her interests as joined with those of the speaker (Bury, 1986, p. 74).

Burke (1962) introduces the concept of identification in rhetoric as a means of what persuades people to a desired end. This is a departure from the traditional view that posits the key term for rhetoric as persuasion (p. 522, Heath, 1989, p. 55). Burke explains that *identification* is not meant as a substitute for *persuasion* but is to be used as “an accessory” to the standard knowledge of rhetoric. He further explains the relationship between *identification* and *persuasion*:

We might well keep it in mind that a speaker persuades an audience by the use of stylistic identifications; his act of persuasion may be for the purpose of causing the audience to identify itself with the speaker's interests; and the speaker draws on identification of interests to establish rapport between himself and his audience. So, there is no chance of our keeping apart the meanings of persuasion, identification “consubstantiality” (p. 570).

By *identification*, Burke (1962, p. 570; Foss et., 1991, p. 174) means *consubstantiality*, shared substance that constitutes identification between an individual and some property or person. As Fogarty suggests, “identification means that things or people, different in other ways, may have one common factor in which they are consubstantial or substantially the same” (Fogarty, 1968, p. 74). People are “‘consubstantial’ if they are united or identified in a common interest, if they partake in some way of the same ‘substance’” (Day, 1960, p. 271).

When an audience is consubstantial or identifies with a rhetor, persuasion results. As Burke (1962) explains:

A is not identical with his colleague B. But insofar as their interests are joined, A is identified with B. Or he [she] may identify himself [herself] with B even when their interests are not joined, if he [she] assumes that they are, or is persuaded to believe so. (p. 544)

To identify A with B is to make A consubstantial with B (Burke, 1962, p. 545; Rybacki & Rybacki, 1991, p. 74). When one identifies oneself with someone else, one becomes consubstantial with that person (p. 32). The process of changing the listener's "substance" is "identification."

One example of a study that employed Burke's pentad as the method will suggest its basic components and the kinds of results it can produce. In analyzing Senator Edward Kennedy's address to the people of Massachusetts in 1969, David Ling (2000, p. 223) used Burke's pentad as a unit of analysis. The pentadic elements Ling identified included: the current reaction to the events of July 1969 as the **scene**, the people of Massachusetts as the **agent**, Kennedy's decision on whether to resign as the **act**, the statement of resignation as the **agency**, and the **purpose** as removing Kennedy from office. According to Ling, in his speech, Kennedy described himself as having no control of the situation. Ling's analysis suggests that Kennedy's speech projected a view that would lead the audience to come to two conclusions, first, that Kennedy was a victim of a situation over which he had no control, and second, that his future depended on whether or not the people of Massachusetts accepted the hearsay in the current situation. The ultimate decision the people of Massachusetts would make was either to reject the idea that Kennedy was guilty of the events that occurred or that Kennedy's future depended on whether they believed his description of what happened in July 1969. Ling concludes by stating that after Kennedy's speech, the people of Massachusetts wrote letters of support indicating that they had accepted Kennedy's description of what happened; hence, Kennedy did not have to resign.

There are four steps the critic follows in the process of rhetorical criticism. First, the critic selects an artifact--an object for study--and decides what aspect of the artifact is to be examined by formulating a research question that will guide the investigation. The critic then chooses a unit of analysis from formal methods of criticism to respond to the research question asked or generates or creates a unit of analysis developed specifically to analyze the data (Foss, 1996, p. 484). When the unit of analysis has been selected or created, the critic applies it to the artifact. The critic then discusses the findings, supporting his or her claims with data from the artifact. This discussion forms the major part of the analysis. The critic concludes by making reference to how the investigation answers the research question initially asked.

The pentad is useful for answering questions about rhetors' motives or their attempts to structure audiences' perceptions of situations. It also allows me to answer the question that this study seeks to discover: How does Hesburgh structure his rhetoric in fund-raising speeches to affect alumni's perceptions in ways that encourage giving?

Significance of the Study

According to a national survey conducted by Brittingham and Pezzulo (1990), one quarter of alumni at some point have given to their undergraduate institutions, while another quarter have not because they never have been asked (pp. 39-44). Wolshon (1981) states that less than one third of American colleges and universities have made serious efforts to cultivate alumni philanthropy. Alumni often are not adequately engaged as resources for institutions of higher learning. Rowh (2001), of

the National Society of Fund Raising Executives (NSFRE), found that fund-raisers spent about 20 % or less of their time asking for gifts and the rest of the time on activities such as building relationships with potential donors (p. 13). Clearly, institutions need to engage their alumni in fund-raising activities. Fisher and Quehl (1989) suggest that lack of fund raising by an institution is typically attributed to the president.

By describing and analyzing Hesburgh's rhetoric and approaches in motivating alumni giving to the University of Notre Dame, I hope to initiate a conversation among scholars on effective rhetorical strategies that university presidents can use in their fund-raising dialogues with alumni, whether in alumni clubs, alumni associations, or individual contacts with prospective donors. Such a study will help us understand this specialized genre of persuasion better. An analysis of Hesburgh's rhetoric may be useful to practitioners such as university presidents, development officers, alumni officers, and speechwriters for university presidents to help them become more effective at this critical part of the president's job. Identification of the strategies that a highly successful university president used in connecting with the alumni to motivate them to give to their alma mater also should serve as a model for practitioners who seek to develop their own skills in this area.

Limitations of the Study

In studying Hesburgh's rhetoric, the limitations below are envisaged. Hesburgh's fund-raising results with alumni may have been due to his personality and likeability; Hesburgh is well respected professionally, spiritually, and socially. This study does not investigate the impact of these personality traits. In its focus on

rhetorical strategies, then, this study may miss critical factors in Hesburgh's fund-raising effectiveness.

Other personnel in the Development Office were engaged in alumni fund raising besides Hesburgh. The University of Notre Dame's Foundation Office, which later became the Development Office, was involved with the planning and designing of brochures and fund-raising documents for the University's fund-raising campaigns. For each of the university's fund-raising campaigns on record during his time in office, Hesburgh gave an address to the alumni, and the Development Office assumed the rest of the campaign activities. By focusing only on Hesburgh's rhetoric with the alumni, critical elements responsible for the success of fund raising at the University of Notre Dame may be missed.

The Archives at the University of Notre Dame contain numerous letters and brochures bearing Hesburgh's signature. Cawley, the director of the archives, confirmed that some of the materials were designed and produced by the Development Office and only signed by Hesburgh. This is a common practice in institutional fund raising, where the university president signs documents sent to various publics by the development office. These materials were not included in this study because it became clear that trying to isolate those materials that were written by Hesburgh from those produced by the Development Office would not be possible because they all carried Hesburgh's signature. Analysis of these documents would not give an accurate account of Hesburgh's actual use of language in raising funds for the University of Notre Dame, which is the purpose of this study. Including these materials might distort findings about the fund-raising strategies that Hesburgh used.

If any of them actually were written by Hesburgh, those data have been excluded from this study.

Only Hesburgh's formal speeches to alumni are analyzed for this study and not his interpersonal dialogues with alumni. As a result, insights into only one type of rhetoric Hesburgh used are generated. Hesburgh had person-to-person contact with the alumni, but no record of such dialogue that can be analyzed for its rhetorical content exists. Thus, this study does not discuss Hesburgh's persuasive strategies in one-to-one contact with the alumni who gave to the University of Notre Dame.

Theodore M. Hesburgh

Theodore Hesburgh became president of the University of Notre Dame at the age of 35; he retired in 1987 at the age of 70. Hesburgh's involvement in fund raising took the University of Notre Dame from the 40th position in the national listing of colleges and universities to the 5th position. An understanding of Hesburgh's life provides context for his presidency of the University of Notre Dame and for his rhetorical production in general.

Theodore Hesburgh was born on May 25, 1917, in Syracuse, New York. The second child of Theodore Bernard and Anne Marie Hesburgh (O'Brien, 1998, p. 6), he was born into a family of five siblings, including three girls and two boys. Hesburgh (1990a) describes his family as "a typical Catholic household of the period. My sisters and I all went to Catholic schools. Encouraged to be 'religious,' we never missed Mass; some of us went every day. We never ate meat on Friday. We never lied, stole, or cheated--at least we never got away with any such sins" (p. 7).

Hesburgh's ancestors arrived in the United States in 1848 from Luxembourg, Germany (p. 3). Hesburgh seems to have been highly influenced by his grandfather. In his book *God, Country, Notre Dame* (1990a), Hesburgh acknowledges that his grandfather was quite a remarkable man who financed his education through selling patent medicines (p. 2). Hesburgh believes that his grandfather's gift with several foreign languages influenced his own interest in languages (p. 5).

Hesburgh (1990a) summarizes his work and contribution to the church and society in the following way:

I have traveled far and wide, far beyond the simple parish I envisioned as a young man. My obligation of service has led me into diverse yet interrelated roles: college teacher, theologian, president of a great university, counselor to four popes and six presidents. . . . I have held fourteen presidential appointments over the years, dealing with the social issues of our times, including civil rights, peaceful uses of atomic energy, campus unrest, amnesty for Vietnam offenders, Third World development, and immigration reform. But deep beneath it all, whatever I have been, whatever I have done, I have always and everywhere considered myself essentially a priest. (p. ix)

Books by Theodore Hesburgh

Hesburgh is the author of several books. He wrote six books, published between 1978 and 1988, on his international travels to South Africa, the Caribbean, Central and South America, North America, and Antarctica. Three volumes of Hesburgh's *Diary* were published in 1973, 1979 and 1982 by Doubleday Press.

The Hesburgh Papers: Higher Values in Higher Education (Hesburgh, 1979) is a compilation of speeches Hesburgh presented on higher education. In the book, Hesburgh focuses on the importance of values in higher education, suggesting that "education is essentially a work of the intellect, the formation of intelligence, the unending search for knowledge. . . . [W]isdom is more than knowledge, man is more

than his mind, and without values, man may be intelligent but less than fully human” (p. xi). Hesburgh also has written articles on issues such as world peace, atomic energy, and civil rights that have appeared in outlets such as the *New York Times*, *Today's Health*, and the *Journal of Higher Education*.

The University of Notre Dame Alumni Association published Hesburgh's *Valedictory Speech to Notre Dame Students, Alumni and Friends* in 1987. This book contains highlights of the concluding remarks Hesburgh made to the faculty on October 13, 1986. The book illustrates, through pictures, Hesburgh's life history from childhood through the time of his retirement in 1987. *Commitment, Compassion, Consecration: Inspirational Quotes of Theodore M. Hesburgh, C.S.C.*, published in 1989 by Our Sunday Visitor Publishers, is a compilation of quotes by Hesburgh. Doubleday first published *God, Country, Notre Dame* in 1990. A later version of *God, Country, Notre Dame: The Autobiography of Theodore M. Hesburgh* was published by the University of Notre Dame Press in 1999. These books give a detailed account of Hesburgh's life story beginning with his family background and dealing with his life in the priesthood and his work as president of the University of Notre Dame.

Organization of the Study

This study is organized in seven chapters. Chapter 1 introduces the study, detailing the statement of the problem, significance, and purpose of the study. Limitations and a brief background of Theodore Hesburgh are outlined.

Chapter 2 discusses the review of literature related to fund raising, the role of the president in fund raising, and rhetorical studies on fund raising. The chapter

concludes by highlighting studies of Theodore Hesburgh. Chapter 3 presents the method used in the study, including data collection and a rationale for and analysis procedures for the pentad. Chapter 4 consists of the rhetorical analysis of Hesburgh's speeches from the decades of the 50s and 60s. Chapter 5 consists of an analysis of Hesburgh's speeches from the 70s, and chapter 6 an analysis of his speeches from the 80s. Chapter 7 concludes the study and suggests implications of the study and recommendations for future research.

CHAPTER 2

REVIEW OF RELATED LITERATURE

The Role of the University President in Fund Raising

The university president is key to every institution's effort to raise funds.

Cook (1997) observes that, in the past, presidents of universities did not engage much in fund-raising activities if they had no interest; they were able to spend very little time fund raising and without penalty (p. 58). The situation is different today; the president sets the fund-raising agenda. As Cook (1997) explains:

Fund raising requires team effort, and an institution's president is typically the central player on the fund-raising team. Using football as an analogy, ideally the chief development officer is the coach or player-coach, the president is the quarterback-athletic director, the offensive line is made up of the "heavy hitters" (trustees and other influential volunteers) who can open holes (doors), the running backs are the front-line fund-raising staff, and the ends are the deans or department heads of the various academic units. (p. 73)

Cook suggests that presidents focus their fund-raising activities on two major areas—major gifts and administrative leadership. *Major gifts* refers to gifts of more than \$100,000, while *administrative leadership* has to do with policies and decision-making procedures that involve the management of all of the various departments of the university. Cook (1997) suggests six duties that presidents should carry out in raising funds. These are:

- Creating assertive board leadership in fund raising
- Enunciating the master plan of the institution and obtaining a consensus on mission and goals

- Using their time and appearances wisely
- Meeting regularly with senior development staff to assess campaign strategy and analyze strengths and weaknesses
- Spending considerable time in cultivating prospects for major gifts
- Insisting on continuity in development strategy rather than zigzagging from one approach to another. (p. 75)

The president is not a spectator in raising funds for the institution. The first five duties Cook outlines are administrative, while the last two specifically delineate presidents' roles in raising funds. They play the central role as the institution's leader, inspiring the trustees to participate in fund-raising activities and also in making contributions toward the financial aspect of the institution. Trustees must give a substantial amount, and the president motivates them to set the example. Cook (1997) observes that presidents cannot be "indifferent to development concerns or [be] distant from fund-raising activities" because, if they are, "board members are likely to place a lower value on their own participation" (p. 75).

Presidents must invest time to cultivate different publics. Many scholars suggest that presidents should spend not less than 50 % of their time in fund-raising activities during a campaign and about 20 % or more during rest periods between campaigns (Colson, 1997; Cook, 1997; Curtiss, 1994; Swatez, 1993). The literature on the role of the president in fund raising is clear in outlining the specific roles in which the president should engage. As listed at the beginning of this study, these roles are supported by studies done by Wolshon (1981), Green (1981), Dew (1983), Slinker (1988), Rodriguez (1991), Walter (1993), Janney (1994), and Gustavsson (2000). Surprising to note is that even with these attempts to underscore the role of the president in fund raising, some presidents are still uncomfortable with the role (Epps, 1999).

Studies on the role of the university president in fund raising maintain that the president is key to effective institutional fund raising. Fisher and Quehl (1989) contends that presidents literally should “spend themselves” in the process of cultivating individuals and, if possible, in one-to-one meetings. Presidents should get involved in the cultivating process. They should accept and seek every opportunity to speak before important groups and attend appropriate functions (p. 89). Thorpe’s (1988) study on comparisons of college presidencies--private and public--finds that private college presidents are challenged to produce external income and spend considerable effort in raising funds. Regarding tenure decline among college presidents, Thorpe concludes that presidents experience tremendous pressure, either from constituents or fund raising, which makes it difficult for them to remain in office for more than 5 years. Institutional development, according to Fisher and Quehl (1989), is an area with which newly appointed college and university presidents are least familiar, and yet, this area, more than any other, determines the extent to which their administrations are assessed positively or negatively (p. 4).

Cook (1994) states that institutions’ presidents typically are the central players on fund-raising teams as they focus their effort and attention on major gifts and administration leadership. Colson’s (1997) study suggests that fund raising consumes 20 to 50 % of presidents’ time--more than any other single responsibility they have. In balancing intra-campus activities with fund raising, the results of his study reveal that presidents experience tension between raising necessary funds and managing campus affairs. Those with strong fund-raising backgrounds, however, are better positioned to meet the requirements of their institutions, while those with broad

academic backgrounds are more comfortable with intra-campus affairs (p. 103).

Govender (1998) notes that fund raising poses a problem to some university presidents and yet according to Clark's (1999) study their effectiveness is measured by the creation of a vision, adoption of the role of an advocate, being role model for the institution, fostering good communication, and fund-raising skills.

In executing their role in fund raising, presidents work with various internal and external publics. These include major corporations, friends of the institution, and foundations. One additional public that plays a critical role as a financial resource for the institution is the alumni. Rodriguez's (1991) study on the relationship between alumni and the president explores presidential leadership behavior that affects alumni giving at small private liberal arts colleges. This study reveals significant relationships between success in alumni donor-participation rates and college presidents who open their houses to alumni couples, speak to alumni on historical values of the college, and include on their cultivation list for top donor prospects alumni and their spouses. Gustavsson (2000) goes so far as to state that a university has no greater resources than its alumni (p. 36), but 47% of colleges have no active alumni chapters and 75% have no alumni activities for graduates (p. 56). Colleges and university presidents need to engage the alumni more as they can be a major source of institutional resources.

High on the list of the president's role in fund raising is a president's ability to articulate a vision for the institution. In marketing terms, the president sells the vision to those who can make it a reality. Harris suggests that colleges and universities

suffer to some degree from a lack of clear identity with their publics (cited in Murphy, 1997, p. 38). An effective college president can help articulate the college's vision to its various publics. Muller contends:

Nothing is more important today than a president's capacity to paint a vision for the future that will cause respected colleagues, alumni supporters, trustees, public officials, and others to buy into the worthiness of an institution's cause. . . . The vision must be articulated in a way that not only makes sense, but also appeals to the excitement level and emotional needs of those who can help the vision become a reality. . . . The effective college president must be able, at a moment's notice, to articulate a vision, an effective and meaningful future, for the institution that he or she represents. (cited in Murphy 1997, p. 64)

Studies of Theodore Hesburgh

Hesburgh's uniqueness as an individual is seen through books, articles, and dissertations that have been written about him. These works present his life and professional expertise both in education and social affairs. *An Act to Authorize the President of the United States of America to Award a Gold Medal on Behalf of the Congress to Father Theodore M. Hesburgh, in Recognition of His Outstanding and Enduring Contributions to Civil Rights, Higher Education, the Catholic Church, the Nation, and the Global Community* (United States Congress, 1999) was published in 1999 and distributed by the U.S. Government Printing Office. The book outlines Hesburgh's contributions for which he was awarded a Gold Medal by the United States government. The Catholic University of America Press published *Hesburgh: A Biography* by Michael O'Brien in 1998. This is an account of Father Hesburgh's life story, education, civil service, and accomplishments as both educator and administrator. *Theodore M. Hesburgh: A Bio-bibliography*, written by Charlotte Ames published in 1989, is a description of Hesburgh's personality and the qualities that allowed him to accomplish what he did for the University of Notre Dame and the

global community. Ames (1989) states that “practically all the Hesburgh accomplishments involve skill with words, and Hesburgh can be very good at that. He writes with uncommon ability, perhaps a heritage from his religious order, which has a long tradition of good English prose” (pp. 21, 22).

Ames et al. (1980) published the *Hesburgh Bibliography*. Joel Connelly and others made a sound recording entitled *Discussion of Joel Connelly and Howard Dooley's Book, Hesburgh's Notre Dame* in 1972. Richard Quay (1984) compiled a bibliography entitled *On the American College Presidency: A Bibliography of Theodore M. Hesburgh*, which listed Hesburgh's books and essays on civil rights and social and economic issues. Different journals and magazines such as *Christian Century*, *Scholastic*, *Time*, and *Notre Dame Magazine* have published several articles about Hesburgh that focused on his personableness.

To date, only one thesis and one dissertation have been written about Hesburgh, but they focused on philosophy and general leadership. In 1979, Joseph Karam completed a master's thesis entitled *A Rhetorical Analysis of Selected Speeches on Higher Education by Rev. Theodore Hesburgh* that analyzed Hesburgh's educational philosophy based on two speeches delivered on October 7, 1971, in Washington, D.C., and April 5, 1978, in Philadelphia. Karam's study used a neo-Aristotelian approach in analyzing and evaluating the speeches. He found Hesburgh's speeches on higher education to “appeal to frequent use of parallelism, repetition, personification, alliteration, quotations and rhetorical questions” (p. 77).

Jeffcoat's 1994 study, *University Presidents, As Autobiographers (Self Constructions, Leadership)*, presents interviews of five university presidents to

determine how their images of themselves and their autobiographies construct their roles as leaders in American higher education. Hesburgh was one of the presidents interviewed.

Rhetorical Studies of Fund Raising

The only study in which rhetorical analysis is a method of analysis in a fund-raising context is Flick's (1985) *Jerry Falwell's Television Fund Raising*. His study concludes that Falwell assumed that his television ministry and financial appeals would be accepted because his programs were entertaining and had personal relevance.

Onward to Victory: A Chronicle of the Alumni of the University of Notre Dame Du Lac 1842-1973 was published in 1974 by the University of Notre Dame (Armstrong, 1974). This book is very informative on the inception and activities of the alumni under different Notre Dame University presidents up to 1973. It also focuses on administration issues of each of the presidents regarding the alumni. Armstrong does not discuss the presentations Hesburgh gave in fund raising, nor does he discuss his strategies in inviting the alumni to identify with the University of Notre Dame.

Rhetorical criticism has been used as a method of analysis across disciplines. The Burkean dramatic approach in particular has been used in many dissertation studies. Fallon (1981) studied the rhetoric of Margaret Thatcher to discover the symbolic acts that Margaret Thatcher used to induce political and social change in the United Kingdom in 1979. Bury (1986) used the rhetorical approach in a study, *A Rhetorical Analysis of Selected Speeches of The Reverend Jerry Farwell*. Bury's

study reveals that Falwell's rhetoric emphasizes three elements of the pentad--the act, agency, and agent, with the act dominant. She concludes that Falwell uses a hierarchical structure that promotes rejection of the opposition and promotes redemption of those who follow him.

Hee Sul Park (1988) conducted *A Rhetorical Analysis of Archbishop Desmond M. Tutu Through the Burkeian Pentad*. The study uses the dramatistic pentad as the method to analyze Tutu's speeches to investigate his philosophy, leadership, and rhetorical strategies in South Africa. Winegarden's (1989) study of the 1982 and 1986 Tylenol poisoning tragedies uses the pentad to analyze the persuasive strategies implemented by Johnson & Johnson during and after the reports of the Tylenol-related deaths.

Although much literature exists on the importance of fund raising for university presidents, very few studies have been done on the rhetorical or communicative strategies that facilitate their effectiveness as fund-raisers. This study is designed to contribute to knowledge in this area.

CHAPTER 3

METHOD

The purpose of this study is to analyze Theodore Hesburgh's fund-raising campaign speeches to the alumni of the University of Notre Dame. The study assumes a rhetorical design, specifically the Burkean dramatistic approach, in an attempt to understand Hesburgh's motive for developing his fund-raising rhetoric. Pentadic analysis allows for the units of analysis of act, scene, agent, agency, and purpose to be applied to a text to discover human motives as discussed in chapter 1. These units are applied to the 10 fund-raising speeches and were used to raise funds in different alumni chapters around the country and overseas.

All of the data provide information on Hesburgh's rhetorical strategies to the same kinds of audiences—alumni. With the exigence constant, my focus can be on the strategies Hesburgh developed to respond to that exigence. Alumni constitute an audience Hesburgh really wanted to cultivate in that they are a major source of funds as illustrated by the more than 22 times he addressed them for fund-raising purposes during his presidency.

Data Collection

The texts that constitute the data for analysis are 10 fund-raising speeches by Hesburgh presented at alumni gatherings, campaign banquets, and class reunions for

fund-raising purposes throughout the country and in some overseas locations. The dates and titles of the speeches follow found in Appendix 2:

- | | |
|----------------------|------------------------------------|
| 1. June 1958 | Address to Gentlemen Alumni |
| 2. September 7, 1960 | Fund-Raising for New library |
| 3. 1961 | Ford Foundation Challenge Grant |
| 4. June 8, 1974 | Alumni Reunion Banquet |
| 5. April 15, 1977 | Fund-Raising Address |
| 6. 1977 | Ford Foundation Grant Presentation |
| 7. April 18, 1979 | Opening Campaign Century Center |
| 8. June 6, 1983 | Alumni Reunion Talk |
| 9. March 1984 | Edward Fredrick Sorin Society |
| 10. 1986 | Alumni Reunion |

The staff at the University of Notre Dame Archives, in consultation with Kevin Cawley, the Director of the Archives, assisted by making duplicate copies of the speeches on tape and rerecorded the reel-to-reel tapes on cassette tapes. I transcribed the tapes for analysis purposes. These tapes and videotapes form the data on which this study is based. There were no hard copies or any other forms of Hesburgh's fund-raising presentations.

Cawley and Peter Lysy, another staff member at the Archives, confirmed that 12 speeches accounted for all the records the Archives contain of the actual presentations Hesburgh gave to the alumni on fund raising. Two speeches were not analyzed because they were not audible enough to be transcribed for analysis purposes.

Method of Analysis

As an analytic tool, the dramatistic approach includes two parts: (1) naming the five terms of agent, act, scene, purpose, and agency; and (2) identifying the dominant terms. Because I analyzed several speeches with many pentads, I engaged in additional steps of synthesis and interpretation beyond these two steps. Foss (1996, p. 458) gives a clear description of the pentadic analysis as outlined below:

Labeling of Terms

After choosing the artifact for analysis, the first step is to identify the five terms in the rhetorical artifact from the perspective of the rhetor and these form a pentadic set. In each artifact, there could be one or more pentadic sets depending on the rhetor's perception of the situation. Identification of the agent involves naming the group or individual who is the main character of the situation as it is presented by the rhetor. The agent could be the rhetor him- or herself or another person or group. The naming of the agent also may involve descriptions of what the agent is like—for example, kind, vicious, unscrupulous, dangerous, or generous.

The act is the rhetor's presentation of the major action taken by the agent. The critic who is studying the speeches of a United States president, for example, may find that the act is the effort to accomplish health-care reform, with the president serving as the agent. In a speech honoring someone for her community service, the act might be the creation of a literacy program by the person being honored.

The means the rhetor says are used to perform the act or the instruments used to accomplish it are labeled the agency. In a speech about health-care reform, for example, a president might depict the agency as hard work, careful compromise, or

futile attempts to gain the cooperation of the opposing party. Scene is the ground, location, or situation in which the rhetor says the act takes place—the kind of stage the rhetor sets when describing physical conditions, social and cultural influences, or historical causes.

The purpose of the act is what the rhetor suggests the agent intends to accomplish by performing the act. It is the rhetor's account of the agent's intentions, feelings, and values. Purpose is not synonymous with motive; purpose is the reason for action that is specified by the rhetor for the agent, while motive is the explanation for the rhetor's action, manifest in the rhetorical artifact as a whole. Identification of the five pentadic terms results in an overview of the rhetor's view of a particular situation.

Identification of Dominant Term

After naming the five terms of the pentad, the next step is to discover which of the five elements identified dominates the rhetoric or is featured by the rhetor. Discovery of the dominant term provides insight into what dimension of the situation the rhetor sees as most important.

The way to discover the dominant pentadic element is to use what Burke called *ratios*. A ratio is a pairing of two of the elements in the pentad to discover the relationship between them and the effect that each has on the other. Each of the five elements, then, may be put together with each of the others to form these ratios: scene-act, scene-agent, scene-agency, scene-purpose, act-scene, act-agent, act-agency, act-purpose, agent-scene, agent-act, agent-agency, agent-purpose, agency-

scene, agency-act, agency-agent, agency-purpose, purpose-scene, purpose-act, purpose-agent, and purpose-agency.

To use the ratios, the critic pairs two terms from those identified in the pentad as illustrated in Table 1. There is no right order with which to begin this process; the critic simply dives in and begins pairing various elements of the five named. With each ratio, the critic looks for the relationship between these two terms in the rhetor's description of the situation, trying to discover whether the first term influences the nature of the second term.

Table 1

Emergence of Possible Dominant Term

Elements of the Pentad	Ratios			
Scene	Scene – Act	Scene – Agent	Scene- Agency	Scene-Purpose
Act	Act – Scene	Act – Agent	Act – Agency	Act – Purpose
Agent	Agent – Scene	Agent – Act	Agent – Agency	Agent-Purpose
Agency	Agency – Scene	Agency – Act	Agency – Agent	Agency-Purpose
Purpose	Purpose – Scene	Purpose – Act	Purpose-Agent	Purpose-Agency

The critic may begin, for example, by putting together scene and act in a scene-act ratio. The critic's explanation of this ratio involves asking whether the nature of the scene, as described by the rhetor, affects the nature of the act the rhetor describes. (An act-scene ratio, in contrast, would explore whether the nature of the act dominates--where the way the act is described takes precedence over the nature of the scene.) The critic may discover that there is a significant relationship between the

two terms in a ratio or may find that the first term in the ratio has little impact or effect on the second (see appendix 1).

The critic continues to pair terms in ratios to discover if one term seems to affect the nature and character of another. Review of several of the ratios will produce a pattern in which the critic discovers that one term (or sometimes more than one) is the central, controlling term and defines the other terms in the pentad. For example, analysis of one pentad in a speech might reveal three instances in which act dominates in ratios, one in which scene, purpose, and agency does. In this case, act would be the dominant term in this pentad because that term dominates other terms more frequently. This analysis can be depicted visually, as illustrated in Table 2.

Table 2

Frequency of Dominant Term

Pentadic Terms	Frequencies
Scene	1
Act	3
Agent	0
Agency	1
Purpose	1

Synthesis and Interpretations

Hesburgh's speeches revealed many pentads in each speech. The term that was most frequent as a controlling term in all of the pentads in a speech became the

dominant term for that speech. So, for example, if a speech had 13 pentads and act was dominant in those pentads six times, agency three times, agent two times, and purpose two times, I named act as the controlling term in that speech. I then combined another list by decades to determine the controlling term for each decade to discover if there was a difference in his speeches across the decades. So, for example, I discovered that, in the 70s, act was controlling 13 times in the speeches I analyzed in that decade, purpose was controlling 12 times, agent six times, agency six times, and scene once. I thus was able to discover terms that were co-controlling terms for that decade—act and purpose.

Finally, I combined all the lists from the all the decades to develop an overall picture of the content of the dominant terms in Hesburgh's speeches across the decades. I listed the terms in each of the five categories: purpose, act, agency, agent, and scene. I sorted the terms in each category into categories according to the primary words and central gist of the term. For example, all terms with the term *support* in it were sorted into the category of support; all terms that suggested exceeding boundaries and expectations were put into the category of creating a superlative Notre Dame. I discovered that purpose for Hesburgh could be sorted into the categories of enacting Notre Dame principles, creating a superlative Notre Dame, and supporting Notre Dame. I then interpreted the nature of Hesburgh's controlling terms based on the nature of the categories created and used those categories to suggest what made Hesburgh's fund-raising speeches effective.

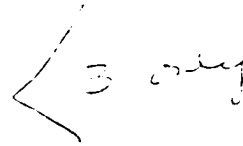
As part of my process of interpretation, I used Burke's notion that the analysis can be deepened by identifying the philosophical system to which a dominant term

corresponds (1962, p. 128, 1966, p. 219). If, for example, act is featured as the dominant term, the corresponding philosophy is realism, the doctrine that universal principles are more real than the objects we sense through our senses. If scene is featured, the corresponding philosophy is materialism, the system that regards all facts and reality as explainable in terms of physical laws. If agent is featured, idealism is the corresponding philosophy. This is the system that views the mind or spirit as each person experiences it as fundamentally real. If the featured term is agency, the corresponding philosophy is pragmatism, the means necessary to attain a goal. If purpose is featured, the corresponding philosophy is mysticism; the element of unity is emphasized to the point that individuality disappears. The corresponding philosophies were used to develop and refine the analysis of Hesburgh's speeches.

In my presentation of the findings of the analysis of Hesburgh's fund-raising speeches, I attempt to meet the standards in qualitative research that are the equivalent of reliability and validity in quantitative research. The objective is not to find isomorphism between my findings and an objective reality but between constructed realities of the rhetor and the reconstructions I attribute to them. This is accomplished primarily through argumentation. My task, as Foss (1983, p. 283) suggests, is to offer one perspective on the data and to argue in support of that perspective. Argument, then, is the primary criterion for assessing the reliability and validity that would be done in quantitative research. I accomplish this by presenting the pentadic sets as identified in Hesburgh's speeches, my reasons for their selection, and quotes from the speeches that show what led me to the conclusions I make. The bulk of my discussion articulates how the dominant terms identified for each pentad

led me to a view of Hesburgh's fund-raising strategies. The claims I make, as Foss suggests, "will not always be successful in convincing the reader to accept the claim being made about the artifact [speeches], but the reader should be able to see how the critic arrives at a particular view of and conclusions about the artifact [speeches]" (Foss, 1996, p. 19). My goal is to show the reader how I moved from the data of Hesburgh's speeches to my claims about his efforts to create identification.

CHAPTER 4



ANALYSIS OF HESBURGH'S SPEECHES FROM THE 50s AND 60s

This chapter is an analysis of Hesburgh's fund-raising speeches delivered during the 1950s and 1960s. These include the "Address to Gentlemen Alumni" speech, delivered in June 1958; "Fund-raising for Library," delivered on September 7, 1960; and "The Ford Foundation Challenge Grant," delivered in 1961.

"Address to Gentlemen Alumni": June 1958

"Address to Gentlemen Alumni" was delivered to the alumni of the University of Notre Dame. As the title of the speech suggests, the audience for this speech was only men as this was during the years before women were accepted into the University. The alumni were invited to the University campus to spend a weekend of activities designed to inform them about the state of the University.

In his "Address to Gentlemen Alumni," Hesburgh updated the alumni on the new buildings that have been added to the campus and stated that these are important to have inasmuch as all university campuses do. He tells the alumni that the University has intangible things that other universities do not have and would find difficult to acquire. These are peace and serenity. He outlines the process of how the University was selected to participate in the Ford Foundation Grant and other fellowships that students received, again telling the alumni that while other Catholic

schools were going down, the University of Notre Dame was making physical, financial, and academic progress. He reminds the alumni of the values they learned from the University and applauds them for realizing these values as shown in their everyday lives. He personalizes these values in the story of Jim Cleary from Detroit, who lived and died as a Christian. Hesburgh praises the alumni for their contributions to the University in the past and concludes by challenging them to contribute toward the \$666 million, an amount expected to be raised in the current campaign.

In Hesburgh's "Address to Gentlemen Alumni," 11 pentadic sets were identified. The pentadic terms and dominant terms for each are identified below.

Pentad 1

Pentad 1, situated in paragraph 1 of page 255, consists of the following terms:

Agent: Returning alumni

Act: Coming back to campus

Agency: Walking around

Purpose: To see what is really happening here

Scene: New building on the University of Notre Dame campus

The agents are the returning alumni who are coming back to campus (act) through the agency of walking around for the purpose of seeing what is really happening here. The scene consists of the new buildings on the University of Notre Dame campus.

Ratios in this pentad and in all other pentads are illustrated as tables showing the pentad numbers and titles.

The dominant term in pentad 1 is agent (Table 3). Agent is the dominant term because the **agent-act** ratio suggests that the agent of returning alumni requires the

act of coming back to campus in that alumni return to a campus from which they graduated. The **agent-agency** ratio suggests that the agent of returning alumni requires the agency of walking around. There is no connection in this ratio. The **agent-purpose** ratio suggests that the agent of returning alumni requires the purpose of seeing what is really happening on campus. This is a weak connection because the alumni may be coming back on campus to watch a sports activity or some other activity, not necessarily to observe what is happening on campus. The **agent-scene** ratio suggests that the agent of returning alumni requires the scene of the University of Notre Dame campus. Because these are alumni, they are graduates of Notre Dame--hence their return.

Table 3

Pentad 1 of the Address to Gentlemen Alumni

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

Pentad 2

Pentad 2, found in paragraph 1 of page 255, consists of the following terms:

Agent: Blessed Mother
 Act: Building new buildings on campus
 Purpose: To create greatness
 Agency: Divine design
 Scene: The University of Notre Dame campus

The agent is the Blessed Mother whose act was building new buildings on campus through the agency of divine design for the purpose of creating greatness at the scene of the University of Notre Dame campus.

The dominant term in pentad 2 is act (Table 4). This is because the **act-agent** ratio suggests that the act of building new buildings on campus requires the agent of the Blessed Mother in that she is expected to bless whatever takes place on campus. The **act-agency** ratio suggests that the act of building new buildings on campus requires the agency of divine design that is a source of the intellectual wisdom necessary for the construction of new buildings on campus. The **act-purpose** ratio suggests that the act of building new buildings on campus requires the purpose of creating greatness. Buildings are part of what constitutes greatness of an institution. The **act-scene** ratio suggests that the act of building new buildings on campus requires the scene of the University of Notre Dame campus. This is logical in that there must be a university campus on which to put up new buildings.

Table 4

Pentad 2 of the Address to Gentlemen Alumni

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

Pentad 3

Pentad 3, located in paragraph 2 of page 255 through paragraph 1 of page 256, consists of the following terms:

Agent: Students/alumni

Act: Getting internal transformation

Agency: Special blessing from the Mother of God

Purpose: To become instrumentations of that blessing

Scene: Notre Dame campus

The agents are students or alumni who are getting internal transformation (act) through the agency of special blessings from the Mother of God for the purpose of becoming instrumentations of that blessing. The scene is the University of Notre Dame campus.

Act is the dominant term in pentad 3 (Table 5). The **act-agency** ratio suggests that the act of getting into the minds and hearts of young men or internal transformation requires the agency of special blessing from the Mother of God in that this is a supernatural activity that humans are not able to perform. The **act-purpose**

ratio suggests that the act of getting into the minds and hearts of young men or internal transformation requires the purpose of becoming instrumentations of that blessing in that this is the result of internal transformation. The **act-agent** ratio suggests that the act of getting into the minds and hearts of young men or internal transformation requires the agent of students or alumni in that this process assumes that there are people who must experience internal transformation. This is a weak connection in that anyone can be involved, not only students or alumni. The **act-scene** ratio suggests that the act of getting internal transformation requires the scene of the University of Notre Dame campus. There is no connection between the terms in this ratio because internal transformation can take place anywhere, not necessarily at the University of Notre Dame.

Table 5

Pentad 3 of the Address to Gentlemen Alumni

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

Pentad 4

Pentad 4, situated in paragraph 2 of page 256 through page 258, line 3, consists of the following terms:

Agent: The University of Notre Dame
 Act: Beating other schools
 Agency: Wilson and Danforth Fellowships
 Purpose: To be of high quality
 Scene: Competitive educational environment

The University of Notre Dame is the agent that is beating other schools (act) through the agency of the Wilson and Danforth Fellowships for the purpose of maintaining high quality in a competitive educational environment (scene).

Agent is the dominant term in pentad 4 (Table 6). The **agent-act** ratio suggests that the agent of the University of Notre Dame requires the act of beating other schools because this is what a school must do to compete. The **agent-agency** ratio suggests that the agent of the University of Notre Dame requires the agency of the Wilson and Danforth Fellowships in that they provide the necessary funds for its programs. The **agent-purpose** ratio suggests that the agent of the University of Notre Dame requires the purpose of being of high quality in that this is a criterion that attracts good students. The **agent-scene** ratio suggests that the agent of the University of Notre Dame requires the scene of a competitive educational environment in that all universities are in competition to produce the best, and they need a competitive environment to achieve this.

Table 6

Pentad 4 of the Address to Gentlemen Alumni

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

The **purpose-act** ratio suggests that the purpose of being of high quality requires the act of beating other schools because of the high standards that other schools find difficult to attain. The **purpose-scene** ratio suggests that the purpose of being of high quality requires the scene of competitive educational environment because such an environment is marked by high standards.

Pentad 5

Pentad 5, located on page 258, paragraph 1, through paragraph 1 of page 259, consists of the following terms:

Agent: Notre Dame men
 Act: Learning to be Christian
 Agency: Notre Dame University programs, faculty, facilities
 Purpose: To become leaders
 Scene: The world

The agents are the Notre Dame men who are learning to be Christian (act) through the agency of the Notre Dame University programs, faculty, and facilities for the purpose of becoming leaders in the world (scene).

Act is the dominant term in pentad 5 (Table 7). The **act-scene** ratio suggests that the act of learning to be Christian requires the scene of the world in that different situations in the world require Christian approaches. The **act-agent** ratio suggests that the act of learning to be Christian requires the agent of Notre Dame. Learning to be Christian requires men open to religion and Christianity, as Notre Dame men are. This is a weak connection in that learning to be Christian can be done through many agents and not only Notre Dame. Christianity is open to anyone who is willing to learn. The **act-agency** ratio suggests that the act of learning to be Christian requires the agency of Notre Dame University programs, faculty, and facilities in that learning to be Christian requires means of learning, which Notre Dame programs provide. This is a weak connection in that this act can be accomplished in many different ways. The **act-purpose** ratio suggests that the act of learning to be Christian requires the purpose of becoming leaders. There is no connection in that not all leaders learn to be Christian.

Table 7

Pentad 5 of the Address to Gentlemen Alumni

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

The **purpose-scene** ratio suggests that the purpose of becoming leaders requires the scene of the world in that the world is the place where they practice leadership.

Pentad 6

Pentad 6, situated in paragraph 2 of page 259 through line 10 of page 261, consists of the following terms:

Agent: Notre Dame alumni
 Act: Give something
 Agency: Monetary contribution
 Purpose: To be a part of building the best
 Scene: Current lives of alumni

The agents are Notre Dame alumni who are giving something (act) through the agency of monetary contribution for the purpose of becoming a part of building the best. The scene is the current lives of alumni.

Agent and agency are dominant terms in pentad 6 (Table 8). The **agent-act** ratio suggests that the agent of Notre Dame alumni requires the act of giving something. This is logical; they are expected to give something to their alma mater. The **agent-agency** ratio suggests that the agent of Notre Dame alumni requires the agency of monetary contributions in that they need to support their alma mater. The **agent-purpose** ratio suggests that the agent of Notre Dame alumni requires the purpose of being a part of building the best in that more value added to the institutions is more value added to their degrees. The **agent-scene** ratio suggests that the agent of Notre Dame alumni requires the scene of the current lives of alumni in that their lives demonstrate Notre Dame values.

Table 8

Pentad 6 of the Address to Gentlemen Alumni

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

The runner-up term for the dominant term is agency. The **agency-agent** ratio suggests that the agency of monetary contribution requires the agent of Notre Dame alumni in that funds are more likely to come from alumni than from individuals not connected to the university. The **agency-act** ratio suggests that the agency of monetary contribution requires the act of giving something in that there cannot be monetary contribution without giving. There is a strong connection in this ratio. The **agency-purpose** ratio suggests that the agency of monetary contribution requires a purpose worthy of a monetary contribution, and building the best is one such purpose. The **agency-scene** ratio suggests that the agency of monetary contribution requires the scene of current lives of alumni in that these are means that make possible monetary contributions.

Pentad 7

Pentad 7, located on line 11 of page 261 through line 11, paragraph 2 of page 262, consists of the following terms:

Agent: Youngsters today
 Act: Developing a competitive spirit
 Agency: Lessons such as giving 100%
 Purpose: To succeed
 Scene: Competitive world

Youngsters today are the agents who live in a competitive world (scene).

They are developing a competitive spirit (act) through the agency of lessons such as giving 100% for the purpose of succeeding.

Act is the dominant term in pentad 7 (Table 9). The **act-purpose** ratio suggests that the act of developing a competitive spirit requires the purpose of succeeding in that the purpose of competing is to succeed. The **act-scene** ratio suggests that the act of developing a competitive spirit requires the scene of a competitive world in that a competition exists where there are opportunities to compete. A competitive world provides these challenging opportunities. The **act-agent** ratio suggests that the act of developing a competitive spirit requires the agent of youngsters today. This is a weak connection because competition is not only for young people; elderly people are a part of the competitive world, too. The **act-agency** ratio suggests that the act of developing a competitive spirit requires the agency of lessons such as giving 100%. There is no connection in this ratio; one does not need lessons such as giving 100% to develop a competitive spirit.

The **purpose-agency** ratio suggests that the purpose of succeeding requires the agency of lessons such as giving 100% in that giving 100% is necessary for success. The **scene-act** ratio suggests that the scene of the competitive world requires the act of developing a competitive spirit. A competitive spirit is essential to succeed in a competitive world.

Table 9

Pentad 7 of the Address to Gentlemen Alumni

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

Pentad 8

Pentad 8, situated on line 11, paragraph 2 of page 262, through paragraph 1 of page 263, consists of the following terms:

Agent: Young man admitted to Notre Dame

Act: Flunked out of Notre Dame

Agency: Not encouraged by his father to perform well and to develop the necessary skills

Purpose: To keep him from having to attend Notre Dame

Scene: Notre Dame campus

The agent is the young man admitted to the University of Notre Dame. He flunked out of the University of Notre Dame (act) through the agency of not being encouraged by his father to perform well and develop the necessary skills so that he would not have to attend the University of Notre Dame (purpose). The scene is the University of Notre Dame campus.

Act is the dominant term in pentad 8 (Table 10). The **act-agent** ratio suggests that the act of flunking out of Notre Dame requires the agent of a young man admitted to Notre Dame; there must be a student with a poor performance to flunk out of Notre

Dame. The **act-agency** ratio suggests that the act of flunking out of Notre Dame requires the agency of not developing the necessary skills. The **act-scene** ratio suggests that the act of flunking out of Notre Dame requires the scene of Notre Dame in that there must be a Notre Dame out of which to flunk. The **act-purpose** ratio suggests that the act of flunking out of Notre Dame requires the purpose of keeping the student from having to attend Notre Dame. This is a weak connection because students flunk out of Notre Dame for various reasons--not just because they do not want to attend a particular university.

Table 10

Pentad 8 of the Address to Gentlemen Alumni

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

The **purpose-agent** ratio suggests that the purpose of keeping him from having to attend Notre Dame requires the agent of young man admitted to Notre Dame in that he has a desire to be in Notre Dame but for some reason does not meet the criteria to stay. The **purpose-agency** ratio suggests that the purpose of keeping

him from having to attend Notre Dame requires the agency of not being encouraged by his father to perform well and to develop the necessary skills in that this is a contributing factor in poor academic performance. The **scene-agent** ratio suggests that the scene of Notre Dame campus requires the agent of young man admitted to Notre Dame. This is logical.

Pentad 9

Pentad 9, located in paragraph 2 of page 263 through paragraph 1 of page 264, consists of the following terms:

Agent: The University of Notre Dame
 Act: Pulling out all the stops, surpassing the goals of the fund drive
 Agency: Raise more than \$666 million
 Purpose: To support Notre Dame programs
 Scene: Notre Dame campus

The University of Notre Dame is the agent that is pulling out all the stops, surpassing goals of the fund drive (act) through the agency of raising more than \$666 million for the purpose of supporting the University of Notre Dame programs. The scene is the University of Notre Dame campus.

The dominant term in pentad 9 is act (Table 11). The **act-agent** ratio suggests that the act of pulling out all the stops, surpassing the goals of the fund drive, requires an agent capable of raising huge sums, as Notre Dame is. The **act-agency** ratio suggests that the act of pulling out all the stops, surpassing the goals of the fund drive, requires the agency of raising more than \$666 million; this is a logical connection in that this amount is greater than the goal of the fund drive. The **act-purpose** ratio suggests that the act of pulling out all the stops, surpassing the goals of the fund drive, requires the purpose of supporting Notre Dame programs in that financial support is

needed to have effective programs. The **act-scene** ratio suggests that the act of pulling out the stops, surpassing the goals of the fund drive, requires the scene of the University of Notre Dame campus. This is a weaker connection in that other schools that have a fund drive have the same goals of raising more money than the fund drive, but there is a connection in that only certain kinds of universities can expect to surpass their fund-raising goals, and Notre Dame is such a university.

Table 11

Pentad 9 of the Address to Gentlemen Alumni

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

Pentad 10

Pentad 10, situated in paragraph 2 of page 264 through paragraph 2 of page 265, consists of the following terms:

Agent: Jim Cleary

Act: Lived and died as a Christian

Purpose: To embody and model Notre Dame principles

Agency: Order, wholesomeness, goodness, aggressiveness, leadership

Scene: Detroit

Jim Cleary is the agent who lived and died as a Christian (act) through the agency of order, wholesomeness, goodness, aggressiveness, and leadership for the purpose of embodying and modeling Notre Dame principles. The scene is Detroit.

Purpose is the dominant term in pentad 10 (Table 12). The **purpose-act** ratio suggests that the purpose of embodying and modeling Notre Dame principles requires the act of living and dying as a Christian in that Notre Dame is a Christian university, and these principles are expected to guide individuals as long as they live. The **purpose-agency** ratio suggests that the purpose of embodying and modeling Notre Dame principles requires the agency of order, wholesomeness, goodness, aggressiveness, and leadership in that these are necessary characteristics of Christian living. The **purpose-agent** ratio suggests that the purpose of embodying and modeling Notre Dame principles requires the agent of Jim Cleary. Although anyone can embody such principles, Cleary certainly did, so there is a strong connection between the purpose and Cleary's character. The **purpose-scene** ratio suggests that the purpose of embodying and modeling Notre Dame principles requires the scene of Detroit. This is a weak connection as embodying and modeling Notre Dame principles can be practiced anywhere in the world.

The **act-agency** ratio suggests that the act of living and dying as a Christian requires the agency of order, wholesomeness, goodness, aggressiveness, and leadership in that these are virtues that distinguish Christian living.

Table 12

Pentad 10 of the Address to Gentlemen Alumni

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

Pentad 11

Pentad 11, situated on paragraph 1 of page 266, through to the end of speech, consists of the following terms:

Agent: Men on campus
 Act: Walking around Notre Dame campus
 Agency: Notre Dame atmosphere
 Purpose: To straighten out their lives
 Scene: Notre Dame campus

Men on campus are the agents who are walking around Notre Dame campus (act) through the agency of the Notre Dame atmosphere for the purpose of straightening out their lives at the University of Notre Dame campus (scene).

Act is the dominant term in pentad 11 (Table 13). The **act-agent** ratio suggests that the act of walking around Notre Dame campus requires the agent of men on campus. This is a strong connection in that walking around requires someone to do the walking, and those most likely to be walking in greatest numbers are the male students on the campus. The **act-agency** ratio suggests that the act of walking around

Notre Dame campus means that the act will expose the walker to the Notre Dame atmosphere. The **act-scene** ratio suggests that the act of walking around Notre Dame campus requires the scene of University of Notre Dame campus in that there cannot be walking around the Notre Dame campus without that campus. The **act-purpose** ratio suggests that the act of walking around Notre Dame campus requires the purpose of straightening out their lives. There is no connection in this ratio as people come to the campus for different reasons and walk for different reasons.

Table 13

Pentad 11 of the Address to Gentlemen Alumni

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

Summary of Dominant Terms

The dominant terms in the 11 pentads of “Address to Gentlemen Alumni” are:

1. Act: Building new buildings on campus (Table 4)
 Getting internal transformation (Table 5)
 Learning to be Christian (Table 7)
 Developing a competitive spirit (Table 9)
 Flunked out of Notre Dame (Table 10)
 Pulling out all the stops--surpassing goals of fund drive (Table 11)
 Walking around Notre Dame campus (Table 13)

2. Agent: Returning alumni (Table 3)
The University of Notre Dame (Table 6)
Notre Dame alumni (Table 8)
3. Agency: Monetary contribution (Table 8)
4. Purpose: To embody and model Notre Dame principles (Table 12).

Of the 11 pentadic sets that were identified, act was dominant seven times, agent three times, agency one time, and purpose was the dominant term in one pentad. Act emerged as the controlling element in this speech.

“Fund Raising for New Library”: September 7, 1960

“Fund Raising for the New Library” was a fund-raising speech presented to the alumni of the University of Notre Dame who were invited for planned weekend activities on campus. These activities took place at the beginning of the school year, evidenced by Hesburgh’s appreciation to the alumni for taking the time to attend during the time when children go back to school.

Hesburgh acknowledges Father O’Hara’s vision and his willingness to spend the rest of his life working for people, which is what the University of Notre Dame is about. He tells the alumni of the developments in the growth of the student body, endowment, faculty, and budget. He points out that when the University of Notre Dame grows, the alumni grow and become significant as well. He introduces plans for building the new library and explains how the Ford Foundation will give the University half the amount it raises. He emphasizes that the University is getting involved with the problems of the world and that the library is a necessity in this endeavor. He concludes by urging the alumni to raise not only \$12 million and thus to get \$6 million from the Ford Foundation but to raise much more.

In this “Fund Raising for New Library,” 17 pentadic sets were identified. The pentadic terms and dominant terms for each are identified below.

Pentad 1

Pentad 1, located on line 7, paragraph 2 of page 268, through to the end of the paragraph, consists of the following terms:

Agent: Peter Grace
 Act: Gave Notre Dame all he had
 Agency: Willing spirit in support of Notre Dame
 Purpose: To do anything for Notre Dame
 Scene: Europe

Peter Grace is the agent who gave Notre Dame all he had. Grace gave all he had through the agency of a willing spirit in support of Notre Dame. His purpose was to do anything for Notre Dame. This was shown by his activities while in Europe (scene).

The dominant term in pentad 1 is agency (Table 14). The **agency-agent** ratio suggests that the agency of a willing spirit in support of Notre Dame requires the agent of Peter Grace in that only individuals have willing spirits that can motivate them to do something, and Peter Grace had such a spirit. The **agency-act** ratio suggests that the agency of a willing spirit to support Notre Dame requires an act of giving Notre Dame all. Action follows a willing spirit because it is motivated already. The **agency-purpose** ratio suggests that the agency of a willing spirit in support of Notre Dame requires the purpose of doing anything for Notre Dame. The **agency-scene** ratio suggests that the agency of a willing spirit requires the scene of Europe. This is a weak connection in that a willing spirit can be exercised anywhere in the world and not only in Europe.

Table 14

Pentad 1 of the Fund Raising for New Library

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

Act is a runner-up dominant term but did not produce as many strong ratios as did agency. The **act-agent** ratio suggests that the act of giving Notre Dame all requires certain kinds of agents, and Peter Grace was such an agent. The **act-agency** ratio suggests that the act of giving Notre Dame all he had requires the agency of a willing spirit in support of Notre Dame in that the act of giving presupposes that the spirit is willing to give. The **act-purpose** ratio is strong in that the act of giving Notre Dame all he had requires a purpose of strong commitment to Notre Dame and a willingness to do anything for it. Giving one's all means doing what must be done, even if it is demanding and difficult. The **act-scene** ratio is weak in that the act of giving Notre Dame all he had does not require the scene of Europe.

The **purpose-agency** ratio suggests that the purpose of doing anything for Notre Dame requires the agency of a willing spirit in support of Notre Dame.

Pentad 2

Pentad 2, situated on line 11 of paragraph 2 of page 268 through line 6, paragraph 3 of page 268, consists of the following terms:

Agent: Father O'Hara
 Act: Gave all he had and touched many lives
 Agency: Willing spirit
 Purpose: To be an endowment of Notre Dame
 Scene: Notre Dame campus

Father O'Hara is the agent who gave all he had and touched many lives (act) through the agency of a willing spirit at the University of Notre Dame campus. The purpose was to be an endowment of Notre Dame.

Agency is the dominant term in pentad 2 (Table 15). The **agency-agent** ratio suggests that the agency of a willing spirit requires the agent of Father O'Hara in that there must be an agent to possess a willing spirit; Father O'Hara is one such agent. The **agency-act** ratio suggests that the agency of a willing spirit requires the act of giving all he had in that a willing spirit is necessary for giving. The **agency-purpose** ratio suggests that the agency of a willing spirit requires the purpose of touching many lives. The willing spirit suggests openness, being willing to go beyond one's boundaries, and reaching out to others. The **agency-scene** ratio suggests that the agency of a willing spirit requires the scene of Notre Dame campus. This does not apply because a willing spirit operates anywhere where there is a need, not only at Notre Dame.

Act was a runner-up dominant term but lacked the number of strong ratios evident with agency. The **act-agent** ratio suggests that the act of giving all he had required the agent of Father O'Hara in that giving requires that there be somebody to

do the giving. Father O'Hara qualifies to be the agent because he is capable of such giving. The **act-agent** ratio suggests that the act of giving all he had requires the agency of a willing spirit in that one cannot give all he has if one does not have a willing spirit to engage in this act. The **act-purpose** ratio suggests that the act of giving all he had requires the purpose of touching many lives. This is a weaker connection in that not all acts of giving are designed to touch many lives, but giving often is done for that reason. The **act-scene** ratio suggests that the act of giving all he had requires the scene of Notre Dame campus. There is no connection since the act of giving is universal; it is not confined to Notre Dame.

Table 15

Pentad 2 of the Fund Raising for New Library

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

Pentad 3

Pentad 3, located in paragraph 2 of page 268, through paragraph 1 of page 269, consists of the following terms:

Agent: The University of Notre Dame
 Act: Growing through the years
 Agency: A growing endowment and dedicated alumni
 Purpose: To make Notre Dame, students, and alumni grow and become more significant in the state of Michigan
 Scene: Notre Dame campus

Hesburgh names the University of Notre Dame as the agent being discussed.

The University of Notre Dame has made progressive growth in the years past in student quality and quantity, upgraded faculty, and salary increases, an increase in budget from \$8 million to \$18 million. The progressive growth is a result of the agency of a growing endowment and dedicated alumni. The purpose of this growth is to make the University of Notre Dame become significant in the state of Michigan. As the University of Notre Dame grows, students and alumni grow as well. The scene is the Notre Dame campus, which drives the lives of students and alumni and has a claim on their feelings and devotion.

There are two equally dominant terms in pentad 3 (Table 16). One dominant term is agent. The **agent-act** ratio suggests that the agent of the University of Notre Dame requires the act of growing through the years in that all universities aim at expanding their programs and increasing their academic popularity, and Notre Dame has done these. The **agent-scene** ratio suggests that the agent of the University of Notre Dame requires the scene of the University of Notre Dame campus in that there cannot be the University of Notre Dame without a Notre Dame campus; the campus contains the university. The **agent-agency** ratio suggests that the agent of the University of Notre Dame requires the agency of a growing endowment and dedicated alumni. All institutions need funds to finance their programs, and dedicated alumni are a major source of funding for universities. The **agent-purpose**

ratio suggests that the agent of the University of Notre Dame requires the purpose of making Notre Dame students and alumni grow and become more significant in the state of Michigan. Most universities do not serve only students from their host states but cater to students from other states as well. Notre Dame wants its significance to be felt in the state of Michigan as well.

Table 16

Pentad 3 of the Fund Raising for New Library

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

The co-dominant term is purpose. The **purpose-agent** ratio suggests that the purpose of making Notre Dame students and alumni grow and become more significant in the state of Michigan requires the agent of the University of Notre Dame. This is a strong connection in that Notre Dame students and alumni cannot grow and become more significant without the agent of the University of Notre Dame. The **purpose-act** ratio suggests that the purpose of making Notre Dame students and alumni grow and become more significant in the state of Michigan requires the act of growing through the years. A sturdy growth gives the university a record of success and that impacts the university's significance. The **purpose-agency**

ratio suggests that the purpose of making Notre Dame students and alumni grow and become more significant in the state of Michigan requires the agency of a growing endowment and dedicated alumni. Funding is necessary for growth, and the endowment and dedicated alumni are main sources of these funds. The **purpose-scene** ratio suggests that the purpose of making Notre Dame students and alumni grow and become more significant in the state of Michigan requires the scene of the University of Notre Dame campus. This is a strong connection in that making the University of Notre Dame students and alumni grow requires a base of the University of Notre Dame campus.

The **agency-scene** ratio suggests that the agency of a growing endowment and dedicated alumni requires the scene of the Notre Dame campus in that endowments and dedicated alumni are linked to university campuses.

Pentad 4

Pentad 4, located in paragraph 2 of page 269 through paragraph 2 of page 269, consists of the following:

Agent: We (Notre Dame administrators and alumni)

Act: Extending the campus to the east

Agency: Decision-making

Purpose: To make this the next magnificent building next to the Dome

Scene: Eastern side of campus

Hesburgh introduces “we” (Notre Dame administrators and alumni) as the agents who must consider the idea of a new Notre Dame campus extension plan to the east. He points out what has been added to the original layout of the campus in terms of buildings and what needs to be done next. A decision must be made on what is needed most for the purpose of making that the next magnificent building adjacent to

the Dome because that will be the focal point of the growth of Notre Dame. This extension site is on the eastern side of campus.

Purpose is the dominant term in pentad 4 (Table 17). The **purpose-agent** ratio suggests that the purpose of making this the next magnificent building next to the Dome requires the agent of administrators and the alumni. Adding buildings on campus is an administration issue, and the alumni are involved in funding them; buildings cannot be built without the involvement of administrators and funding individuals or organizations. The **purpose-act** ratio suggests that the purpose of building a magnificent building next to the Dome requires the act of extending the campus to the east. This is a strong connection in that building next to the Dome will extend the campus. The **purpose-agency** ratio suggests that the purpose of building a magnificent building next to the Dome requires the agency of decision-making. Putting up a building on campus is a result of an administrative decision-making process. The **purpose-scene** suggests that the purpose of adding a building next to the Dome requires the scene of the eastern side of campus in that the building is to the east of the Dome.

The **act-agent** ratio suggests that the act of extending the campus to the east requires Notre Dame administrators and alumni to provide the plans and funds needed. The **act-agency** ratio suggests that the act of extending the campus to the east requires the agency of decision-making.

Table 17

Pentad 4 of the Fund Raising for New Library

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

Pentad 5

Pentad 5, situated in paragraph 3 of page 269, through paragraph 1 of page 270, consists of the following terms:

Agent: Catholic Church
 Act: Started universities
 Agency: Struggling
 Purpose: To consolidate cultures
 Scene: All around the world

The agent is the Catholic Church that has started universities (act) in different parts of the world (scene) for the purpose of consolidating cultures through the agency of some struggle to make this a reality.

Purpose is the dominant term in pentad 5 (Table 18). The **purpose-agent** ratio suggests that the purpose of consolidating cultures is consistent with the Catholic Church in that it seeks to impact all cultures, consolidating its influence. The **purpose-act** ratio suggests that the purpose of consolidating cultures requires the act of starting universities because that is one way in which cultures are consolidated. The **purpose-agency** ratio suggests that the purpose of consolidating cultures requires

the agency of some struggle in that it is not always easy to bring different cultures together. The **purpose-scene** ratio suggests that the purpose of consolidating cultures requires the scene of all around the world in that you need all the cultures in the world if they are to be consolidated.

Table 18

Pentad 5 of the Fund Raising for New Library

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

The **agent-scene** ratio suggests that the agent of the Catholic Church requires the scene of all around the world in that its influence is worldwide. The **scene-purpose** ratio suggests that the scene of all around the world requires the purpose of consolidating cultures in that cultures are all around the world.

Pentad 6

Pentad 6, located on paragraph 2 of page 270, consists of the following terms:

Agent: Catholic universities
 Act: Transfusing treasures of knowledge
 Agency: Philosophy and theology
 Purpose: Working for God
 Scene: The United States

Hesburgh named the agents as Catholic universities that transfuse treasures of knowledge (act) through philosophy and theology (agency). The purpose is to work for God in the United States.

Agent is the dominant term in pentad 6 (Table 19). The **agent-act** ratio suggests that the agent of Catholic universities requires the act of transfusing treasures of knowledge because this is a primary duty of universities. The **agent-agency** ratio suggests that the agent of Catholic universities requires the agency of philosophy and theology in that these are the means of transfusing knowledge, especially in a Catholic university. The **agent-purpose** ratio suggests that the agent of Catholic universities requires the purpose of working for God. Catholic universities are religious institutions and are expected to contribute toward God's work. The **agent-scene** ratio suggests that the agent of Catholic universities requires the scene of the United States in that Catholic universities are located in the United States. This is a weak connection in that there are Catholic universities worldwide.

Table 19

Pentad 6 of the Fund Raising for New Library

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

Pentad 7

Pentad 7, situated in paragraph 3 of page 270, through line 3 on page 271, consists of the following terms:

Agent: Ford Foundation representatives

Act: Picked out universities

Agency: Revised terms of funding

Purpose: To give the universities a chance to become great

Scene: East, West, South, Midwest, and Rocky Mountain regions

The agent is the Ford Foundation that performed the act of revising the terms or criteria it used to select universities to receive funds. The Foundation picked out participants through the agency of revising the terms of funding. The purpose of picking out these universities was to give them a chance to become the greatest universities in the various regions.

Agency is the dominant term in pentad 7 (Table 20). The **agency-agent** ratio suggests that the agency of revising terms of funding requires the agent of the Ford Foundation representatives in that they determine the criteria of terms of selecting universities to be given funds. The **agency-act** ratio suggests that the agency of revising terms of funding requires the act of picking out universities in that the revised terms are the means of picking out qualifying universities. The **agency-purpose** ratio suggests that the agency of revising terms of funding requires the purpose of giving universities a chance to be great. Availability of funds enables universities to reach their potential and increases the likelihood that they will be great. The **agency-scene** ratio suggests that the agency of revising terms of funding requires the scene of the East, West, South, Midwest, and the Rocky Mountain regions because these are the regions that will be affected by the revised terms.

Table 20

Pentad 7 of the Fund Raising for New Library

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

The **agent-act** ratio suggests that the agent of the Ford Foundation requires the act of picking out universities because it is the funding organization that makes that decision. The **purpose-agent** ratio suggests that the purpose of giving the universities a chance to become great requires the agent of the Ford Foundation representatives because they make such decisions. The **purpose-act** ratio suggests that the purpose of giving the universities a chance to be great requires the act of picking out universities.

Pentad 8

Pentad 8, located on line 3 of page 271 through the end of the paragraph, consists of the following terms:

Agent: Ford Foundation

Act: Chose Notre Dame to be among the universities designated to receive funds

Agency: Assessment of the last 10 years and next 10 years of the university

Purpose: To determine what Notre Dame is doing differently from other universities

Scene: The University of Notre Dame

Hesburgh named the Ford Foundation the agent that chose Notre Dame in the Midwest to receive funds based on an assessment of the previous 10 years and the next 10 years of the University (agency). The purpose of the assessment is to determine what Notre Dame is doing differently from other universities. The scene of the assessment is the University of Notre Dame, which representatives of the Ford Foundation visited.

Act is the dominant term in pentad 8 (Table 21). The **act-agent** ratio suggests that the act of choosing Notre Dame to be among the universities designated to receive funds by the Ford Foundation requires the agent of the Ford Foundation in that the Ford Foundation is the funding organization. Choosing Notre Dame to receive funds is a strong connection in that Notre Dame had to meet the Ford Foundation's criteria for selection. The **act-agency** ratio suggests that the act of choosing Notre Dame to be among the universities designated to receive funds requires the agency of assessing the performance of Notre Dame in the past and in the next 10 years, the process necessary to award funds. The **act-purpose** ratio suggests that the act of choosing Notre Dame to be among the universities designated to receive funds requires the purpose of determining what Notre Dame is doing differently from other universities that makes it stand out. The process of choosing assumes that criteria are in place by which to choose. The **act-scene** ratio suggests that the act of choosing Notre Dame to be among the universities designated to receive funds requires the scene of the University of Notre Dame.

Table 21

Pentad 8 of the Fund Raising for New Library

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

Pentad 9

Pentad 9, located on paragraph 2 of page 271, consists of the following terms:

Agent: University of Notre Dame

Act: Getting involved in the problems of the world

Agency: Mediation, diplomacy, healing, and hope

Purpose: To get some meaning into words like *rights*, *human dignity*, *honor*, *justice* and *independence*.

Scene: University of Notre Dame

Hesburgh names the University of Notre Dame as the agent to get involved in the problems of the world through the agency of mediation, diplomacy, healing, and hope. Because of the deterioration of moral standards, Notre Dame must formulate basic moral understanding to a work of mediation, diplomacy, healing, and hope. The purpose is to get some meaning into words like *rights*, *human dignity*, *honor*, *justice*, and *independence* for humanity. The University of Notre Dame is the scene where this knowledge should take place.

The dominant term is act in pentad 9 (Table 22). The **act-agency** ratio suggests that the act of getting involved in the problems of the world requires the

agency of mediation, diplomacy, healing, and hope. These are qualities that can help solve the problems of the world--mediation within society, diplomacy among nations, and healing and hope on individual levels. The **act-purpose** ratio suggests that the act of getting involved in the problems of the world requires the purpose of getting some meaning into words like *rights, human dignity, honor, justice, and independence*. When these words lose meaning, they give rise to problems facing the world today. The **act-agent** ratio suggests that the act of getting involved in the problems of the world requires the agent of the University of Notre Dame. There is a connection here although other institutions of higher learning are involved in the same cause. The **act-scene** ratio suggests that the act of getting involved in the problems of the world requires the scene of the University of Notre Dame. This is a weak connection in that the University of Notre Dame alone cannot solve all the problems of the world; other institutions are involved as well.

Table 22

Pentad 9 of the Fund Raising for New Library

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

The **agency-act** ratio suggests that the agency of mediation, diplomacy, healing, and hope requires the act of getting involved in the problems of the world. These are the activities that help resolve the world's problems. The **agency-purpose** ratio suggests that the agency of mediation, diplomacy, healing, and hope requires the purpose of getting meaning into the words like *rights*, *human dignity*, *honor*, *justice*, and *independence*. This is a strong connection because mediation, diplomacy, healing, and hope restore meaning to words that point out the problems the world faces today. The **agency-scene** ratio suggests that the agency of mediation, diplomacy, healing, and hope requires the scene of the University of Notre Dame. There is no connection here because mediation, diplomacy, healing, and hope are practiced worldwide. The **agency-agent** ratio suggests that the agency of mediation, diplomacy, healing, and hope require the agent of the University of Notre Dame. There is a connection because this is something that anybody can do; the University of Notre Dame is not required.

The **agent-act** ratio suggests that the agent of the University of Notre Dame requires the act of getting involved in the problems of the world. The University of Notre Dame trains people to work in solving the problems of the world; hence, it gets involved.

Pentad 10

Pentad 10, situated in paragraph 3 of page 271, consists of the following terms:

Agent: University of Notre Dame
 Act: Bring voices of sciences and humanities together
 Agency: Mediation and philosophy from theology

Purpose: To get them into a chorus so they add up into something good for mankind

Scene: A world of division between technology and the humanities

The University of Notre Dame is the agent that Hesburgh believes will bring voices of the sciences and the humanities together (act) through the agency of mediation and philosophy from theology. The purpose is to get them into a chorus so they add up into something good for mankind. The scene is a world of division between technology and humanities.

Purpose is the dominant term in pentad 10 (Table 23). The **purpose-agent** ratio suggests that the purpose of getting scientists and humanities scholars into a chorus so they add up into something good for mankind requires the agent of the University of Notre Dame or at least one very much like the University of Notre Dame--a place where both scientific and humanistic expertise reside. The **purpose-act** ratio suggests that the purpose of getting them into a chorus so they add up into something good for mankind requires the act of bringing the voices of science and the humanities together in that these are the means of mobilizing voices for the good of humankind. The **purpose-agency** ratio suggests that the purpose of getting them into a chorus so they add up into something good for mankind requires the agency of mediation and philosophy from theology because it informs both areas and brings the kinds of knowledge that bridges both and thus can mediate between them. The **purpose-scene** ratio suggests that the purpose of getting science and the humanities into a chorus so they add up into something good for mankind requires the scene of a world of division between technology and the humanities.

Table 23

Pentad 10 of the Fund Raising for New Library

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

The **act-agent** ratio suggests that the act of bringing the voices of the sciences and the humanities together requires the agent of the University of Notre Dame in that this is where both reside. The **scene-act** ratio suggests that the scene of a world of division between technology and the humanities requires the act of bringing the voices of sciences and the humanities together so they can inform the other and be more productive.

Pentad 11

Pentad 11, located in paragraph 4 of page 271, through paragraph 2 of page 272, consists of the following terms:

Agent: Catholic universities

Act: Conduct different studies on problems that face humans such as equal opportunity for all Americans

Agency: Vision, talents, training, and understanding

Purpose: To bring power, unity, strength, and understanding to the attention of modern life and modern culture

Scene: Catholic university campuses, especially Notre Dame

Hesburgh identifies Catholic universities as agents that must conduct different studies on problems that face humankind such as equal opportunity for all Americans. These studies can be conducted through the agency of the vision, talent, training, and understanding that Catholic universities offer. These studies are necessary for the purposes of bringing power, unity, strength, and understanding to the attention of modern life and modern culture. Catholic university campuses, especially Notre Dame, are the places where such studies can take place.

Purpose is the dominant term in pentad 11 (Table 24). The **purpose-agent** ratio suggests that the purpose of bringing power, unity, strength, and understanding to the attention of modern life and modern culture requires the agent of Catholic universities in that they bring a perspective with these qualities to modern life. The **purpose-act** ratio suggests that the purpose of bringing power, unity, strength, and understanding to the attention of modern life and modern culture requires the act of conducting different studies on problems that face humans. These studies help bring answers to such problems. The **purpose-agency** ratio suggests that the purpose of bringing power, unity, strength, and understanding to the attention of modern life and culture requires the agency of vision, talents, training, and understanding in that these are the means of accomplishing power, unity, and understanding. The **purpose-scene** ratio suggests that the purpose of bringing power, unity, strength, and understanding to the attention of modern life and culture requires the scene of Catholic university campuses, especially Notre Dame. University campuses are expected to give attention to modern life activities, and the University of Notre Dame has the capacity to bring a perspective with these qualities to that kind of study.

Table 24

Pentad 11 of the Fund Raising for New Library

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

The **act-agency** ratio suggests that the act of conducting different studies on problems that face humans such as equal opportunity for all Americans requires the agency of vision, talents, training, and understanding. These are qualities necessary to carry out studies such as these.

Pentad 12

Pentad 12, situated on paragraph 3 of page 276, through paragraph 1 of page 273, consists of the following terms:

Agent: Ford Foundation
 Act: Giving Notre Dame funds
 Agency: Matching-funds formula
 Purpose: To facilitate the growth of Notre Dame so it can help solve the problems of the world
 Scene: University of Notre Dame

The Ford Foundation is the agent that gave Notre Dame funds (act) through the agency of a matching-funds formula. The purpose was to facilitate the growth of

Notre Dame so it can help solve the problems of the world. The University of Notre Dame is the scene for the University of Notre Dame, which received the funds.

The dominant term in pentad 12 is agent (Table 25). The **agent-act** ratio suggests that the agent of the Ford Foundation requires the act of giving Notre Dame funds in that the University of Notre Dame qualifies for the funds according to the Ford Foundation's criteria. The **agent-agency** ratio suggests that the agent of the Ford Foundation requires the agency of a matching-funds formula in that it needs this tool to be able to make its selection of universities. The **agent-purpose** ratio suggests that the agent of the Ford Foundation requires the purpose of facilitating the growth of Notre Dame so it can help solve the problems of the world in that Notre Dame needs the funds to be able to help solve the problems of the world. The **agent-scene** ratio suggests that the agent of the Ford Foundation requires the scene of the University of Notre Dame in that it has funding universities as its mission in trying to solve the problems of the world.

Table 25

Pentad 12 of the Fund Raising for New Library

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

The **act-purpose** ratio suggests that the act of giving the University of Notre Dame funds requires the purpose of facilitating the growth of the University of Notre Dame so it can help solve the problems of the world. The **act-scene** ratio suggests that the act of giving the University of Notre Dame funds requires the scene of the University of Notre Dame because it is the receiving entity. The **agency-agent** ratio suggests that the agency of matching-funds formula requires the agent of the Ford Foundation because it is involved in the process of giving funds. The **purpose-scene** ratio suggests that the purpose of facilitating the growth of the University of Notre Dame so it can help solve the problems of the world requires the scene of the University of Notre Dame because this would not be possible without the University of Notre Dame.

Pentad 13

Pentad 13, situated in paragraph 2 of page 273 through line 3 of page 274, consists of the following terms:

Agent: Notre Dame men

Act: Having a part in the Notre Dame vision

Agency: Money to be raised in less time than required

Purpose: To inspire Catholic men and people of other religions to make a contribution

Scene: University of Notre Dame

Notre Dame men are the agents in this pentad, according to Hesburgh. They have a chance to participate in the Notre Dame vision for all American Catholics and non-Catholics, Jews, and everyone else through the agency of raising money to match the Ford Foundation's challenge. The purpose of these funds is to inspire Catholic

men and people of other religions to make a contribution. Notre Dame is the scene that can provide the environment for such inspirations.

Agency is the dominant term in pentad 13 (Table 26). The **agency-agent** ratio suggests that the agency of money to be raised in less time than expected requires the agent of Notre Dame men in that they are a source on which Notre Dame can rely. The **agency-act** ratio suggests that the agency of money to be raised in less time than expected requires the act of having a part in the Notre Dame vision in that participation in this vision influences action. The **agency-purpose** suggests that the agency of money to be raised in less time than required requires the purpose of inspiring as many people as possible to make a contribution so they can raise the money needed for matching funds. The **agency-scene** ratio suggests that the agency of money to be raised in less time than required requires the scene of the University of Notre Dame in that the money raised is for Notre Dame.

Table 26

Pentad 13 of the Fund Raising for New Library

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

The **scene-act** ratio suggests that the scene of the University of Notre Dame requires the act of having a part in the University of Notre Dame vision.

Pentad 14

Pentad 14, located in paragraph 1 of page 274, consists of the following terms:

Agent: The University Notre Dame

Act: Building new labs

Agency: Atomic Energy Commission funds

Purpose: To contribute to the dignity and fulfillment of man

Scene: University of Notre Dame

According to Hesburgh, Notre Dame is the agent whose act is to build new labs through the agency of Atomic Energy Commission funds. The purpose is to contribute toward the dignity and fulfillment of man. The University of Notre Dame is the scene to which the contributions are made.

Act is the dominant term in pentad 14 (Table 27). The **act-agent** ratio suggests that the act of building new labs requires the agent of the University of Notre Dame in that labs are a necessary part of a university facility. The **act-agency** ratio suggests that the act of building new labs requires the agency of Atomic Energy Commission funds in that these funds make possible the building of new labs. The **act-purpose** ratio suggests that the act of building new labs requires the purpose of contributing to the dignity and fulfillment of man in that labs are places to carry out studies that contribute to this purpose. The **act-scene** ratio suggests that the act of building new labs requires the scene of the University of Notre Dame in that universities must have labs for research purposes.

Table 27

Pentad 14 of the Fund Raising for New Library

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

Agent is a runner-up dominant term although it had fewer ratios than act. The **agent-act** ratio suggests that the agent of the University of Notre Dame requires the act of building new labs. This is necessary in that labs are needed. The **agent-purpose** ratio suggests that the agent of the University of Notre Dame requires the purpose of contributing to the dignity and fulfillment of man. This is expected of universities. The **agent-agency** ratio suggests that the agent of the University of Notre Dame requires the agency of Atomic Energy Commission funds. This is a weak connection because the University needs funds from other sources as well. The **agent-scene** ratio has no connection.

Pentad 15

Pentad 15, situated on paragraph 2 of page 274, consists of the following terms:

Agent: We (people affiliated with Notre Dame)
 Act: Building a huge new library

Agency: Big dreams: blood, sweat, and tears; and vast human heart and energy

Purpose: To keep the thing moving

Scene: Notre Dame campus

We, the people affiliated with Notre Dame, are building a huge new library (act) through the agency of big dreams: blood, sweat, and tears; and vast human heart and energy. The purpose is to keep the thing moving--the development of the University of Notre Dame. The scene for the huge new library is the University of Notre Dame.

Purpose is the dominant term in pentad 15 (Table 28). The **purpose-agent** ratio suggests that the purpose of keeping the thing moving--keeping the building of the library and thus the University of Notre Dame on track requires the agent *we*, the people affiliated with the University of Notre Dame, in that the people are the ones who keep the thing moving. The **purpose-act** ratio suggests that the purpose of keeping the thing moving requires the act of building a huge new library in that a huge new library symbolizes the spirit of keeping the thing moving and is a physical enactment of such movement. The **purpose-agency** ratio suggests that the purpose of keeping the thing moving requires the agency of big dreams: blood, sweat, and tears and vast human heart and energy in that a spirit of determination is necessary to keep the thing moving. The **purpose-scene** ratio suggests that the purpose of keeping the thing moving requires the scene of Notre Dame campus in that this is where the spirit is kept moving.

Table 28

Pentad 15 of the Fund Raising for New Library

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

The **agent-agency** ratio suggests that the agent of we, the people affiliated with the University of Notre Dame, requires the agency of big dreams: blood, sweat, and tears and vast human heart and energy. These are needed qualities. The **act-agency** ratio suggests that the act of building a huge new library requires the agency of big dreams: blood, sweat, and tears and vast human heart and energy because these are qualities necessary to build a new library. The **scene-purpose** ratio suggests that the scene of the University of Notre Dame campus requires the purpose of keeping the thing moving.

Pentad 16

Pentad 16, located on paragraph 3 of page 274, through paragraph 2 of page 275, consists of the following terms:

Agent: Father Hesburgh

Act: Working in the world identified or in a symbiotic relationship with Notre Dame

Agency: Optimistic and powerful dreams

Purpose: To make Notre Dame the best in the tradition of what the church did in the Middle Ages

Scene: The world

Hesburgh is the agent in a symbiotic relationship with Notre Dame (act) through the agency of optimistic and powerful dreams. His purpose is to make Notre Dame the best in the tradition of what the Catholic Church did in the Middle Ages throughout the scene of the world.

The dominant term in pentad 16 is purpose (Table 29). The **purpose-agent** ratio suggests that the purpose of making Notre Dame the best in the tradition of what the church did in the Middle Ages requires the agent *we*, people affiliated with the University of Notre Dame in that these are the people who will make the University of Notre Dame the best. The **purpose-act** ratio suggests that the purpose of making the University of Notre Dame the best requires the act of working in the world identified or in a symbiotic relationship with the University of Notre Dame in that the University of Notre Dame must be involved to make it the best. The **purpose-agency** ratio suggests that the purpose of making Notre Dame the best requires the agency of optimistic and powerful dreams in that these are a characteristic of success and epitomize aiming high. The **purpose-scene** ratio suggests that the purpose of making Notre Dame the best requires the scene of the world in that the impact of the church is recognized worldwide.

Table 29

Pentad 16 of the Fund Raising for New Library

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

The **agent-act** ratio suggests that the agent of Father Hesburgh requires the act of working in the world identified or in a symbiotic relationship with the University of Notre Dame because this is expected of him as president of the University. The **act-purpose** ratio suggests that the act of working in the world identified or in a symbiotic relationship with the University of Notre Dame requires the purpose of making the University of Notre Dame the best in that this is a kind of relationship that can result in making the University of Notre Dame the best. The **agency-purpose** ratio suggests that the agency of optimistic and powerful dreams requires the purpose of making the University of Notre Dame the best in that these are qualities necessary to attain the best results.

Pentad 17

Pentad 17, located on paragraph 3 of page 275, through the end of the speech, consists of the following terms:

Agents: Notre Dame gentlemen

Act: Make Notre Dame the best place on earth
 Agency: Monetary contributions
 Purpose: To show what can be done with Notre Dame University
 Scene: Unnamed

Hesburgh named the Notre Dame gentlemen as agents who should make Notre Dame the best place on earth (act). They will do this through the agency of monetary contributions for the purpose of showing what can be done with the University of Notre Dame. Hesburgh does not name the scene in this pentad.

Act is the dominant term in pentad 17 (Table 30). The **act-agent** ratio suggests that the act of making Notre Dame the best place on earth requires the involvement, in part, of the University of Notre Dame gentlemen. The **act-agency** suggests that the act of making Notre Dame the best place on earth requires the agency of monetary contributions in that funds are necessary for any improvements to be made. The **act-purpose** ratio suggests that the act of making Notre Dame the best place on earth requires the purpose of showing what can be done with Notre Dame. The **act-scene** ratio does not apply because the scene is not named.

Table 30

Pentad 17 of the Fund Raising for New Library

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

The **agency-purpose** ratio suggests that the agency of monetary contributions requires the purpose of showing what can be done with the University of Notre Dame because monetary contributions make it possible to show what can be done with the University. The **purpose-act** ratio suggests that the purpose of showing what can be done with the University of Notre Dame requires the act of making the University of Notre Dame the best place on earth.

Summary of Dominant Terms

The dominant terms in the 17 pentads of “Fund Raising for New Library” are:

1. Purpose: To make Notre Dame students and alumni grow and become more significant in the state of Michigan (Table 16)
To make this the next magnificent building next to the Dome (Table 17)
To consolidate cultures (Table 18)
To get them into a chorus so they add up into something good for mankind (Table 23)
To bring power, unity, strength, and understanding to the attention of modern life and modern culture (Table 24)
To keep the thing moving (Table 28)
To make Notre Dame the best in the tradition of what the church did in the Middle Ages (Table 29)
2. Act: Chose Notre Dame to be among the universities designated to receive funds (Table 21)
Getting involved in the problems of the world (Table 22)
Building new labs (Table 27)
Make Notre Dame the best place on earth (Table 30)
3. Agency: Willing spirit in support of Notre Dame (Table 14)
Willing spirit (Table 15)
Revised terms of funding (Table 20)
Money to be raised in less time than required (Table 26)
4. Agent: The University of Notre Dame (Table 16)
Catholic universities (Table 19)
Ford Foundation (Table 25)

The pentadic analysis revealed 17 pentads. The following are the dominant terms that emerged: purpose was dominant seven times, act four times, agency four times, and agent three times. The results of the analysis indicate that purpose is the primary controlling term in this speech.

“The Ford Foundation Challenge Grant”: 1961

The “Ford Foundation Challenge Grant” speech was a video recording done in Hesburgh’s office at the University of Notre Dame in 1961. The video was sent to various alumni chapters around the country and overseas for fund-raising purposes.

Hesburgh salutes the men and women in his audience and informs them that the University of Notre Dame is indebted to the past because of men and women who dedicated their lives to make the University what it was. He recounts the story of how the Ford Foundation selected the University of Notre Dame to be among the universities to receive funds. The selection was due to the progress the University had made in its physical, financial, and academic developments. He reminds the audience that part of the progress was a result of alumni support that accounted for 50% of the amount given to the University. He draws the attention of the alumni to the problems in this country and suggests that the University of Notre Dame has and is addressing these problems to make democracy come true for all Americans, a value that the University maintains. He concludes by inviting the members of the Notre Dame family to be proud of their experiences while attending the University and encourages them to give to the University so that their sons can experience what they experienced during their time at the University.

In Hesburgh's "Ford Foundation Challenge Grant," 9 pentadic sets were identified. The pentadic terms and dominant terms for each are identified below.

Pentad 1

Pentad 1, situated in paragraph 2 of page 276, consists of the following terms:

Agent: Ford Foundation

Act: Included Notre Dame in a program of matching funds raised

Agency: Selectively, studiously

Purpose: To make Notre Dame a great, outstanding bastion of education

Scene: Unnamed

The agent is the Ford Foundation that included Notre Dame in a program of matching funds raised (act) through the agency of selective, studious consideration for the purpose of making Notre Dame a great, outstanding bastion of education. Hesburgh does not name the scene.

The dominant term in pentad 1 is purpose (Table 31), but it is a very weak controlling term. The **purpose-agency** ratio suggests that the purpose of making Notre Dame a great, outstanding bastion of education requires selectivity and studiousness in that being judged a great institution requires selective and careful consideration and ranking. There is a weak connection in the **purpose-act** ratio that suggests that a purpose of making Notre Dame a great, outstanding bastion of education requires the act of including Notre Dame in a program of matching funds raised. Notre Dame needs funds to be a great, outstanding bastion of education, but these funds do not necessarily have to be from the Ford Foundation; they could be from other sources. The **purpose-agent** ratio suggests that the purpose of making Notre Dame a great, outstanding bastion of education requires the agent of the Ford Foundation. There is no connection in that other foundations and agents can provide

funds to the University of Notre Dame. The **purpose-scene** ratio does not apply because the scene was not named.

Table 31

Pentad 1 of The Ford Foundation Challenge Grant

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

Pentad 2

Pentad 2, located in paragraph 3 of page 276, through paragraph 6 of page 277, consists of the following terms:

Agent: The University Notre Dame
 Act: Attracting top students
 Agency: Unnamed
 Purpose: To create a great university
 Scene: Competitive educational environment

The agent is the University of Notre Dame that is attracting top students (act) for the purpose of creating a great university in a competitive educational environment (scene). The agency is not named.

Purpose is the dominant term in pentad 2 (Table 32). The **purpose-act** ratio suggests that the purpose of creating a great university requires the act of attracting top students; attracting top students is an indicator of greatness. The **purpose-scene** ratio suggests that the purpose of creating a great university requires a scene of a competitive educational environment in that a university that competes with the best universities sets itself apart as a great academic university and ranks high on various indicators of quality. The **purpose-agent** ratio suggests that the purpose of creating a great university requires an agent of the University of Notre Dame. This is a weak connection because any university, not only the University of Notre Dame, can achieve creating a great university. The **purpose-agency** ratio does not apply in this pentad because the agency was not named.

Table 32

Pentad 2 of The Ford Foundation Challenge Grant

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

The **scene-act** ratio suggests that the scene of a competitive educational environment requires the act of attracting top students.

Pentad 3

Pentad 3, situated in paragraph 7 of page 277 though paragraph 2 of page 278, consists of the following terms:

Agent: Notre Dame University
 Act: Making progress regarding faculty
 Agency: Hired more faculty with doctorates, raised faculty salaries
 Purpose: To create a great university
 Scene: Competitive educational environment

The University of Notre Dame is the agent that is making progress through the agency of hiring more faculty with doctorates and raising faculty salaries for the purpose of creating a great university. The scene is a competitive educational environment.

The dominating term of pentad 3 is purpose (Table 33). The **purpose-act** ratio suggests that the purpose of creating a great university requires the act of making progress regarding faculty. Faculty are a critical component of a university, so a university must be able to attract and retain excellent faculty to be great. The **purpose-agency** ratio suggests that the purpose of creating a great university requires the agency of hiring more faculty with doctorates and raising faculty salaries in that these increase the reputation of a university. The **purpose-scene** ratio suggests that the purpose of creating a great university requires the scene of a competitive educational environment in that a university that is outstanding surpasses other universities--it is perceived to be better than other universities. The **purpose-agent** ratio suggests that the purpose of creating a great university requires the agent of the University of Notre Dame. This is a weak connection because creating a great university requires a university but not necessarily Notre Dame. The **purpose-scene**

ratio suggests that the purpose of creating a great university requires the scene of a competitive educational environment. You cannot create a great university in an environment where there are no standards and no competitions to attain high rankings and ratings. A system that rates and ranks is required if one is going to be considered the best.

Table 33

Pentad 3 of The Ford Foundation Challenge Grant

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

Pentad 4

Pentad 4, situated in paragraph 3 of page 278 through line 2 of page 179.

consists of the following terms:

Agent: Notre Dame University

Act: Building a new library

Agencies: Large size, accessible books, includes faculty offices, magnificent look

Purpose: To create a living, working memorial of all that Notre Dame is striving to be in the years to come

Scene: Large vacant piece of land

The agent is the University of Notre Dame that is building a new library (act) through the agency of large size, accessible books, the inclusion of faculty offices, and a magnificent look for the purpose of creating a living, working memorial of all that Notre Dame is striving to be in the years to come. The scene is a large vacant piece of land.

The dominant term in pentad 4 is purpose (Table 34). This is because the **purpose-agent** ratio suggests that the purpose of creating a living, working memorial of all that Notre Dame is striving to be in the years to come requires an agent of the University of Notre Dame. The **purpose-act** ratio suggests that the purpose of creating a living, working memorial of all that Notre Dame is striving to be in the years to come requires some physical embodiment of the University of Notre Dame's aims, and a library is one such option. The **purpose-agency** ratio suggests that the purpose of creating a living, working memorial of all that Notre Dame is striving to be in the years to come requires the agency of large size, accessible books, faculty offices, and a magnificent look. These specific agents are not the only ones possible for such a memorial, but they certainly are required if the University of Notre Dame is to become a great university. The **purpose-scene** ratio suggests that a purpose of creating a living, working memorial of all that Notre Dame is striving to be in the years to come requires the scene of a large vacant piece of land; land is needed as a site on which to build a memorial.

Table 34

Pentad 4 of The Ford Foundation Challenge Grant

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

Pentad 5

Pentad 5, located in paragraph 1 of page 279 through paragraph 3 of page 279, consists of the following terms:

Agent: Notre Dame University

Act: Building new buildings

Agencies: Hope and possibility

Purpose: To create a great new Notre Dame focus on the great new library

Scene: Unnamed

The agent is the University of Notre Dame that is building new buildings (act) through the agency of hope and possibility for the purpose of creating a great new Notre Dame focus on the great new library. The scene is not named.

The dominant term in pentad 5 is purpose (Table 35) because it is supported by several ratios. The **purpose-agent** ratio suggests that the purpose of creating a great new Notre Dame focus on the great new library requires that there be an agent of Notre Dame. There cannot be a focus on the Notre Dame library if there is no Notre Dame. The **purpose-act** ratio suggests that the purpose of creating a great new

Notre Dame focus on the great new library requires the act of building new buildings; one of the buildings is the new library. The **purpose-agency** ratio suggests that the purpose of creating a great new Notre Dame focus on the great new library requires the agency of hope and possibility. Hope and possibility are both qualities required as a new building is constructed. The **purpose-scene** ratio does not apply because the scene is not named.

Table 35

Pentad 5 of The Ford Foundation Challenge Grant

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

The **act-agency** ratio suggests that the act of building new buildings requires the agency of hope and possibility, both of which are needed when embarking on constructing new buildings.

Pentad 6

Pentad 6, located in paragraph 4 of page 279, through line 7 of page 280, consists of the following terms:

Agent: Notre Dame University
Act: Sacrificially giving alumni

Agencies: Enthusiasm and generosity

Purpose: To show what can be done, symbolized in the great new library

Scene: Unnamed

The agent is the University of Notre Dame, which has alumni who sacrifice to give (act) through the agency of enthusiasm and generosity for the purpose of showing what can be done, symbolized in the great new library. The scene is not named.

The dominant term in pentad 6 is purpose (Table 36). The **purpose-agency** ratio suggests that the purpose of showing what can be done, symbolized in the great new library, requires the agency of enthusiasm and generosity. Both of these qualities motivate and promote giving. The **purpose-act** ratio suggests that the purpose of showing what can be done, symbolized in the great new library, requires the act of alumni giving. The giving of alumni is symbolized by the construction of buildings, signs, or landmarks that show how the donated funds were used. The ratio of **purpose-agency** suggests that the purpose of showing what can be done, symbolized in the great new library, requires the agency of enthusiasm and generosity. When people are enthusiastic and generous, they are motivated to give to worthy causes. The **purpose-agent** ratio suggests that the purpose of showing what can be done, symbolized in the great new library, requires the agent of the University of Notre Dame. Showing what can be done at the University of Notre Dame requires the University of Notre Dame. The **purpose-scene** ratio does not apply because the scene is not named.

Table 36

Pentad 6 of The Ford Foundation Challenge Grant

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

The **act-agency** ratio suggests that the act of sacrificially giving alumni requires the agency of enthusiasm and generosity.

Pentad 7

Pentad 7, situated in paragraph 1 of page 280, consists of the following terms:

Agent: Notre Dame University students

Act: Working with ideas and people

Agency: Peace Corps project

Purpose: To be strong in heart and pure in spirit, dedicated, devoted, intelligent, and confident

Scene: All around the world

The agents are the University of Notre Dame students who are working with ideas and people (act) through the agency of the Peace Corps project for the purpose of being strong in heart and pure in spirit, dedication, devotion, intelligence, and confidence. The scene is all around the world.

Agency is the dominant term in pentad 7 (Table 37). The **agency-act** ratio suggests that an agency of a Peace Corps project requires the act of working with ideas and people. Such a project cannot be completed without ideas and people. The **agency-purpose** ratio suggests that the agency of the Peace Corps project requires the purpose of being strong in heart and pure in spirit, dedicated, devoted, intelligent, and confident. Surviving in the Peace Corps would be difficult without these qualities. The **agency-scene** ratio suggests that the agency of a Peace Corps project requires the scene of the whole world. The Peace Corps is a program that takes place in all parts of the world. The **agency-agent** ratio suggests that the agency of the Peace Corps project requires the agent of the University of Notre Dame students. This is a weak connection in that any other students can join the Peace Corps if given an opportunity to do so.

Table 37

Pentad 7 of The Ford Foundation Challenge Grant

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

The **act-purpose** ratio suggests that the act of working with ideas and people requires the purpose of being strong in heart and pure in spirit, dedicated, devoted, intelligent, and confident.

Pentad 8

Pentad 8, located in paragraph 2 of page 280 through line 15 of page 281, consists of the following terms:

Agent: New library

Act: Bringing answers to agonizing problems that men face in our day and age and in our country and the world

Agencies: Right ideas and the right kind of people

Purpose: To bring light where there is darkness, understanding, to bring hope where the situation has long been hopeless

Scene: Research centers in the new library

The agent in the new library that brings answers to agonizing problems that men face in our day and age in our country and the world (act) through the agency of right ideas and the right kind of people for the purpose of bringing light where there is darkness, understanding, and hope where the situation has been hopeless. The scene is the research centers in the new library.

Agent is the dominant term in pentad 8 (Table 38). The **agent-act** ratio suggests that the agent of the new library requires the act of bringing answers to agonizing problems that men face in our day and age and in our country and the world. By carrying out research in a library, solutions to agonizing problems can be found. The **agent-agency** ratio suggests that the agent of the new library requires the agency of right ideas and the right kind of people. The library is a place to find right ideas. The **agent-purpose** ratio suggests that the agent of the new library requires the purpose of bringing light where there is darkness, understanding, and hope in that the

library is a resource to get answers to these situations. The **agent-scene** ratio suggests that the agent to the new library requires the scene of research centers in the new library. These are resource centers needed in the library. A library is about research, and research centers enable research to be conducted.

Table 38

Pentad 8 of The Ford Foundation Challenge Grant

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

The **purpose-act** ratio suggests that the purpose of bringing light where there is darkness, understanding, to bring hope where the situation has long been hopeless requires the act of bringing answers to agonizing problems that men face in our day and age and in our country and the world. The **purpose-agency** ratio suggests that the purpose of bringing light where there is darkness, understanding, to bring hope where the situation has long been hopeless requires the agency of right ideas and the right kind of people.

Pentad 9

Pentad 9, situated in paragraph 2 of page 281 through paragraph 2 of page 282, consists of the following terms:

Agent: Notre Dame University
 Act: Willingness to spend, bleed, and give all to make things come true
 Agency: The endowment
 Purpose: To have great pride in the heritage of Notre Dame University
 Scene: Unnamed

The University of Notre Dame is the agent that is willing to spend, bleed, and give all to make things come true (act) through the agency of the endowment for the purpose of having great pride in the heritage of Notre Dame University. The scene is not named.

Agency is the dominant term in pentad 9 (Table 39). The **agency-agent** ratio suggests that the agency of the endowment requires that there be an agent of the University of Notre Dame in that the endowment is set up to benefit the University of Notre Dame. The **agency-act** ratio suggests that the agency of the endowment requires the act of willingness to spend, bleed, and give all to make things come true. Willingness to spend, bleed, and give is necessary to build an endowment. The **agency-purpose** ratio suggests that the agency of the endowment requires the purpose of having great pride in the heritage of the University of Notre Dame in that to build an endowment, pride in the University of Notre Dame is required. The **agency-scene** ratio does not apply because the scene is not named.

The **purpose-agent** ratio suggests that the purpose of having great pride in the heritage of the University of Notre Dame requires the agent of Notre Dame. There cannot be great pride in the heritage of the University of Notre Dame without Notre Dame.

Table 39

Pentad 9 of The Ford Foundation Challenge Grant

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

Summary of Dominant Terms

The dominant terms in the 9 pentads of “The Ford Foundation Challenge Grant: 1961” are:

1. Purpose: To make Notre Dame a great, outstanding bastion of education (Table 31)
 To create a great university (Table 32)
 To create a great university (Table 33)
 To create a living, working memorial of all that Notre Dame is striving to be in the years to come (Table 34)
 To create a great new Notre Dame focus on the great new library (Table 35)
 To show what can be done, symbolized in the great new library (Table 36)
2. Agency: Peace Corps project (Table 37)
 The endowment (Table 39)
3. Agent: New library (Table 38)

There were 9 pentads identified in this speech with purpose dominating six times, agency twice, and agent once. The dominant term in this speech is purpose.

Summary of Dominant Terms for Speeches from the 50s and 60s

The following terms were found to be dominant in Hesburgh's speeches from the 50s and 60s:

1. Purpose: To embody and model Notre Dame principles (Table 12)
 - To make Notre Dame students and alumni grow and become more significant in the state of Michigan (Table 16)
 - To make this the next magnificent building next to the Dome (Table 17)
 - To consolidate cultures (Table 18)
 - To get them into a chorus so they add up into something good for mankind (Table 23)
 - To bring power, unity, strength, and understanding to the attention of modern life and modern culture (Table 24)
 - To keep the thing moving (Table 28)
 - To make Notre Dame the best in the tradition of what the church did in the Middle Ages (Table 29)
 - To make Notre Dame a great, outstanding bastion of education (Table 31)
 - To create a great university (Table 32)
 - To create a great university (Table 33)
 - To create a living, working memorial of all that Notre Dame is striving to be in the years to come (Table 34)
 - To create a great new Notre Dame focus on the great new library (Table 35)
 - To show what can be done, symbolized in the great new library (Table 36)
2. Act:
 - Building new buildings on campus (Table 4)
 - Getting internal transformation (Table 5)
 - Learning to be Christian (Table 7)
 - Developing a competitive spirit (Table 9)
 - Flunked out of Notre Dame (Table 10)
 - Pulling out all the stops--surpassing goals of fund drive (Table 11)
 - Walking around Notre Dame campus (Table 13)
 - Chose Notre Dame to be among the universities designated to receive funds (Table 21)
 - Getting involved in the problems of the world (Table 22)
 - Building new labs (Table 27)
 - Make Notre Dame the best place on earth (Table 30)
3. Agent:
 - Returning alumni (Table 3)
 - The University of Notre Dame (Table 6)
 - Notre Dame alumni (Table 8)

The University of Notre Dame (Table 16)
 Catholic universities (Table 19)
 Ford Foundation (Table 25)
 New library (Table 38)

4. Agency: Monetary contribution (Table 8)
 Willing spirit in support of Notre Dame (Table 14)
 Willing spirit (Table 15)
 Revised terms of funding (Table 20)
 Money to be raised in less time than required (Table 26)
 Peace Corps project (Table 37)
 The endowment (Table 39)

Frequencies of Dominant Terms

Hesburgh's speeches from the decades of the 50s and 60s featured purpose as a dominant term most often, followed by act. Agent and agency were his dominant terms about half as often, and scene never functioned in this capacity in the speeches analyzed.

Table 40 shows the frequencies of the dominant terms in speeches from these two decades.

Table 40

Summary of All Dominant Terms From the 50s and 60s

Pentadic Terms	Frequencies
Purpose	14
Act	11
Agent	7
Agency	7
Scene	0

CHAPTER 5

ANALYSIS OF HESBURGH'S SPEECHES FROM THE 70s

The following are fund-raising speeches presented by Hesburgh to the alumni of the University of Notre Dame. The speeches analyzed are "Alumni Reunion Banquet," given in June 1974; "The Ford Foundation Presentation" of April 15, 1977; and "Opening Campaign Century Center" in 1979.

"Alumni Reunion Banquet": June 1974

"Alumni Reunion Banquet" was a speech Hesburgh presented in June 1974 to Notre Dame alumni couples invited to spend a weekend at the University of Notre Dame campus. Various activities were planned for the weekend, such as a tennis tournament and other games, and 1,800 alumni participated.

Hesburgh informed the alumni about the results of the Priority Study that concluded that the most important priorities for the future of the University of Notre Dame were teaching, standing firm in its beliefs and commitment to the gospel, and being open to study the difficult questions of the time. He personalized this by reading four letters from parents stating how their children had grown socially, academically, and spiritually during the time they attended the University of Notre Dame. He also read a letter by Bonnie, a student who was killed in an accident on her way home, telling her parents what the University had done for her. He concluded by

thanking the Notre Dame family for participating in making the University what it was.

The “Alumni Reunion Banquet” revealed 7 pentads. The pentadic terms and dominant terms for each are identified below.

Pentad 1

Pentad 1, situated in paragraph 1 of page 283, consists of the following terms:

Agent: Alumni

Act: Making Notre Dame a reality

Agency: Family and professional lives

Purpose: To make history of all that is best in the university and the country

Scene: Wherever there is a Notre Dame graduate

The agents are the alumni who are making Notre Dame a reality (act) through the agency of their family and professional lives. Their purpose is to make history of all that the University of Notre Dame is--the best of the university and the best university in the country. The scene is anyplace where there is a graduate from Notre Dame.

Act is the dominant term in pentad 1 (Table 41). The **act-agent** ratio suggests that the act of making Notre Dame a reality requires the agent of the alumni in that the University of Notre Dame is made a reality through students and then alumni; they are symbolic representatives of the University from which they graduate. The **act-agency** ratio suggests that the act of making Notre Dame a reality requires that it be made a reality in one’s life, which includes family and professional life. The **act-purpose** ratio suggests that the act of making Notre Dame a reality requires the purpose of making history of all that is best in the university and the country. Making the University of Notre Dame a reality focuses on that part of the University of Notre

Dame that is best. The **act-scene** ratio suggests that the act of making Notre Dame a reality requires the scene of wherever there is a Notre Dame graduate. Because Notre Dame is their alma mater, the Notre Dame graduates are most likely to make Notre Dame a reality wherever they are.

Table 41

Pentad 1 of the Alumni Reunion Banquet

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

The **agency-purpose** ratio suggests that the agency of family and professional lives requires the purpose of making history of all that is best in the university and the country. The **scene-agent** ratio suggests that the scene of wherever there is a Notre Dame graduate requires the agent of the alumni because alumni are graduates of an institution such as the University of Notre Dame.

Pentad 2

Pentad 2, located in paragraph 1 of page 283, consists of the following terms:

Agent: Jim Armstrong

Act: Presided over the Notre Dame alumni for 31 years

Agency: Great class, great imagination, and honest work

Purpose: To create a bond among the alumni
 Scene: Unnamed

Hesburgh names Jim Armstrong as the agent who presided over the Notre Dame alumni for 31 years (act). Armstrong's agency was a great class, great imagination, and honest work. The purpose for Armstrong's action was to create a bond among the alumni that he did and did well. Hesburgh would like to see that bond continue and grow.

The dominant term in pentad 2 is act (Table 42). The **act-agency** ratio suggests that the act of presiding over Notre Dame alumni for 31 years requires the agency of a great class, great imagination, and honest work in that these are qualities that determine the successful leading of the alumni. The **act-purpose** ratio suggests that the act of presiding over Notre Dame alumni for 31 years requires the purpose of creating a bond among the alumni. This is a weaker connection in that the purpose of an alumni group is broader than just creating a bond among the alumni, such as raising funds or providing other valuable services. These functions, however, are more likely to be enhanced if a community exists among the alumni. The **act-agent** ratio suggests that the act of presiding over Notre Dame alumni for 31 years requires the agent of Jim Armstrong in that leadership is required for such an organization. This is a weak connection because presiding over Notre Dame alumni could be done by someone else, not necessarily Jim Armstrong. That Armstrong has the required leadership, though, suggests a connection of sorts in this ratio. The **act-scene** ratio does not apply since the scene is not mentioned.

Table 42

Pentad 2 of the Alumni Reunion Banquet

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

The **purpose-agency** ratio suggests that the purpose of creating a bond among the alumni requires the agency of a great class, great imagination, and honest work. These are qualities that build alumni relationships.

Pentad 3

Pentad 3, situated in paragraph 2 of page 283, consists of the following terms:

Agent: Notre Dame

Act: Teaching and reaching its toughest character

Agency: Belief in commitment, study, and openness to truth

Purpose: To strive for values, meaning, significance for life and meaning of hope in time of despair

Scene: Atmosphere of faith

The University of Notre Dame is the agent that engages in (act) rigorous teaching and reaching its toughest character in its open faith while upholding its traditions. The agency is its firm beliefs, commitment to educating the mind to higher levels and competence, and openness to the truth. Notre Dame's purpose of teaching and reaching its toughest character is to strive for values, meaning, significance of

life, and meaning of hope in times of despair. The environment (scene) is an atmosphere of faith.

Agent is the dominant term in pentad 3 (Table 43). The **agent-act** ratio suggests that the agent of Notre Dame requires the act of teaching and reaching its toughest character. This is a strong connection in that these are qualities for which universities exist. The **agent-agency** ratio suggests that the agent of Notre Dame requires the agency of commitment, study, and openness to truth in that a university must have these qualities to meet their students' needs and to fulfill the functions of a university. The **agent-purpose** ratio suggests that the agent of Notre Dame requires the purpose of striving for values, meaning, significance for life, and meaning and hope in times of despair in that these are contributions that universities must bring to the community and society. Universities are to prepare students to deal with the situations they will face in their lives in effective ways. The **agent-scene** ratio suggests that the agent of Notre Dame requires the scene of an atmosphere of faith. Notre Dame, because it is a Christian institution, is expected to have an atmosphere of faith.

The **act-agency** ratio suggests that the act of teaching and reaching its toughest character requires the agency of belief in commitment, study, and openness to truth.

Table 43

Pentad 3 of the Alumni Reunion Banquet

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

Pentad 4

Pentad 4, situated on paragraph 3 of page 283, through paragraph 1 of page 284, consists of the following terms:

Agent: Parents

Act: Gave positive remarks about Notre Dame

Agency: Writing letters

Purpose: To express appreciation for the growth of their children

Scene: Pennsylvania, Missouri, Oyster Bay, New York, and Lakesville

The agents are the parents of students at the University of Notre Dame who wrote letters (agency) to Hesburgh to give positive feedback about Notre Dame (act). The purpose is to express appreciation for the growth of their children. The scenes are the various places from which the families come.

Purpose is the dominant term in pentad 4 (Table 44). The purpose-agent ratio suggests that the purpose of expressing appreciation for the growth of their children requires the agent of parents. Parents generally want to see their children grow physically and intellectually, so they would appreciate the positive things they see in

their children as a result of attending the University of Notre Dame. The purpose-act ratio suggests that the purpose of expressing appreciation for the growth of their children requires the act of writing letters in that that is one way of expressing one's appreciation. The purpose-agency ratio suggests that the purpose of expressing appreciation for the growth of their children requires the agency of positive remarks about Notre Dame. The purpose-scene ratio suggests that the purpose of expressing appreciation for the growth of their children requires the scene of Pennsylvania, Missouri, Oyster Bay, New York, and Lakesville. The purpose has no connection with the scene except that the scene does show the breadth and scope of the appreciation expressed in that its appreciation came from people from all over.

Table 44

Pentad 4 of the Alumni Reunion Banquet

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

Pentad 5

Pentad 5, situated in paragraph 2 of page 284, through paragraph 3 of page 284, consists of the following terms:

Agent: Bonnie's mother

Act: Gave positive comments about Notre Dame

Agency: Writing letter

Purpose: To express appreciation for what Notre Dame did for Bonnie

Scene: Events around Bonnie's funeral

The agent in this pentad is Bonnie's mother, who wrote a letter (agency) to the University of Notre Dame after the death of her daughter. The act was giving positive comments about Notre Dame as an expression of her appreciation for what Notre Dame did for Bonnie (purpose). The scene was the events around Bonnie's funeral.

The dominant term in pentad 5 is purpose (Table 45). The **purpose-agent** ratio suggests that the purpose of expressing appreciation for what the University of Notre Dame did for Bonnie requires the agent of Bonnie's mother. A mother is likely to be appreciative of other's efforts to help her child. The **purpose-act** ratio suggests that the purpose of expressing appreciation for what the University of Notre Dame did for Bonnie requires the act of writing a letter; this is one way of expressing appreciation. The **purpose-agency** ratio suggests that the purpose of expressing appreciation for what the University of Notre Dame did for Bonnie requires the agency of positive comments about the University of Notre Dame. Appreciation cannot be expressed in negative language. The **purpose-scene** ratio suggests that the purpose of expressing appreciation for what the University of Notre Dame did for Bonnie requires the scene of events around Bonnie's funeral. Although there is no

necessary connection here, it is common that such expressions of appreciation be made at a funeral.

Table 45

Pentad 5 of the Alumni Reunion Banquet

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

Pentad 6

Pentad 6, located in paragraph 1 of page 285, through paragraph 2 of page 285, consists of the following terms:

Agent: Bonnie

Act: Gave positive comments about Notre Dame

Agency: Writing letter to parents

Purpose: To convey the positive impact of Notre Dame on her life

Scene: The University of Notre Dame

Hesburgh names Bonnie as the agent who wrote a letter to her parents (agency) through the act of giving positive comments about Notre Dame for the purposes of conveying the positive impact of Notre Dame on her life while at the University of Notre Dame (scene).

Purpose is the dominant term in pentad 6 (Table 46). This is because the **purpose-agent** ratio suggests that the purpose of conveying the positive impact of the University of Notre Dame on her life requires the agent of Bonnie. As a recipient of the positive impact of the University of Notre Dame, that Bonnie would speak positively about her experience at the University of Notre Dame is logical. The **purpose-act** ratio suggests that the purpose of conveying the positive impact of the University of Notre Dame on her life requires the act of writing a letter to parents to let them know what she appreciates about the University of Notre Dame. Bonnie would not need to use a letter format, but that would be the most economical and common form of communication between students and their parents at this time. The **purpose-agency** ratio suggests that the purpose of conveying the positive impact of the University of Notre Dame on her life requires the agency of positive comments in that positive comments show a positive impact. The **purpose-scene** ratio suggests that the purpose of conveying the positive impact of the University of Notre Dame on her life requires the scene of the University of Notre Dame in that there had to be the University of Notre Dame to have a positive impact on her life.

The **act-purpose** ratio suggests that the act of giving positive comments about the University of Notre Dame requires the purpose of conveying the positive impact of the University of Notre Dame. Positive comments cannot be conveyed in negative language.

Table 46

Pentad 6 of the Alumni Reunion Banquet

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

Pentad 7

Pentad 7, located on page 285, last paragraph, consists of the following terms:

Agent: The University of Notre Dame

Act: Taught a Methodist girl how to love God, her fellow students, her parents, and Notre Dame

Agency: External vicissitudes of years at Notre Dame

Purpose: To show that Notre Dame is still that kind of place to those who study there

Scene: The University of Notre Dame in 1974

The University of Notre Dame is the agent that taught a Methodist girl (act) how to love God, her fellow students, her parents, and the University of Notre Dame. The agency is the external vicissitudes of the years spent at the University of Notre Dame. The purpose is to show that the University of Notre Dame is still the kind of place that transforms the lives of students. The scene in this pentad is the University of Notre Dame in 1974.

Purpose is the dominant term in pentad 7 (Table 47). The ratio **purpose-agent** suggests that the purpose of showing that the University of Notre Dame is still

that kind of place to those who study there requires the agent of Notre Dame. The University of Notre Dame cannot be shown as the same kind of place it was without Notre Dame. The **purpose-act** ratio suggests that the purpose of showing that Notre Dame is still that kind of place to those who study there requires the act of teaching a Methodist girl how to love God, her fellow students, her parents, and Notre Dame. There is a weaker connection here in that showing what kind of a place Notre Dame is does not require teaching a Methodist girl, but the things she was taught are the qualities the University of Notre Dame taught them and still teaches: how to love God, her fellow students, her parents, and the University of Notre Dame. The **purpose-agency** ratio suggests that the purpose of showing that the University of Notre Dame is still that kind of place to those who study there requires the agency of external vicissitudes of years at the University of Notre Dame in that constant change has happened at the University of Notre Dame, but certain constants remain. The **purpose-scene** ratio suggests that the purpose of showing that Notre Dame is still that kind of place to those who study there requires the scene of Notre Dame in 1974. This is necessary in order to make the comparison between what happened then and what happens now.

The **agent-purpose** ratio suggests that the agent of the University of Notre Dame requires the purpose of showing that the University is still that kind of place to those who study there. The University perpetuates a certain kind of tradition. The **agency-purpose** ratio suggests that the agency of external vicissitudes of years at the University of Notre Dame requires the purpose of showing that the University is still that kind of place to those who study there. This is a sign of stability.

Table 47

Pentad 7 of the Alumni Reunion Banquet

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

Summary of Dominant Terms

The dominant terms in the seven pentads of the “Alumni Reunion Banquet” are:

1. Purpose: To express appreciation for the growth of their children (Table 44)
 To express appreciation for what Notre Dame did for Bonnie (Table 45)
 To convey the positive impact of Notre Dame on her life (Table 46)
 To show that Notre Dame is still that kind of place to those who study there (Table 47)
2. Act: Making Notre Dame a reality (Table 41)
 Presided over the Notre Dame alumni for 31 years (Table 42)
3. Agent: Notre Dame (Table 43)

Seven pentads were identified. Purpose was dominant four times, act two times, and agent was dominant in one pentad. Purpose is the controlling term in this speech.

“Fund-Raising Address”: April 15, 1977

In a speech to alumni and members of the board of trustees on April 15, 1977. Hesburgh informs his audience that he and other priests and bishops are celebrating 38 years in the priesthood. He recounts Father Sorin’s experience as founder of the University at the age of 28 and talks of his faith and vision to make the University a great place. He reminds his audience that Father Sorin did not give up when the University was burned down. He shows how, through Father Sorin’s successor, John Cavanaugh, the University lived that faith and vision through developments that advanced the institution. Hesburgh sees the present challenge as furthering this faith and vision through further developments the University is striving to achieve. He refers to Catholic universities that became nationalized and secularized and assures his audience that the University of Notre Dame will make it. He concludes by applauding the alumni for their willingness to give to what they believe in this place.

An analysis of “Fund-Raising Address” revealed 11 pentads. The pentadic terms and dominant terms for the pentads are identified below.

Pentad 1

Pentad 1, located in paragraph 4 of page 286, consists of the following terms:

Agent: Priests

Act: Celebrating the life of the bishops

Agency: 38th anniversary

Purpose: To celebrate lives spent working for Catholic education

Scene: Unnamed

Hesburgh names the agents as the priests who are celebrating their lives as bishops (act) through the agency of the 38th anniversary. The purpose is to celebrate their lives spent working for Catholic education. The scene is not named.

The dominant term in pentad 1 is agency (Table 48). The **agency-agent** ratio suggests that the agency of a 38th anniversary requires the agents of priests. There is no anniversary to celebrate if there are no people whose commitments are being celebrated. The **agency-act** ratio suggests that the agency of a 38th anniversary requires the act of celebrating the life of the bishops in that the anniversary is a recognition of how the bishops have chosen to lead their lives—as bishops. The **agency-purpose** ratio suggests that the agency of a 38th anniversary requires the purpose of celebrating lives spent on working for Catholic education. Working for Catholic education is part of the bishops' lives and hence part of the celebration. The **agency-scene** ratio is not considered because the scene is not named.

Table 48

Pentad 1 of the Fund-Raising Address

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

The **act-purpose** ratio suggests that the act of founding the University of Notre Dame requires the purpose of building a great university.

Pentad 2

Pentad 2, situated in paragraph 5 of page 286, through paragraph 1 on page 287, consists of the following terms:

Agent: Father Sorin
 Act: Founded Notre Dame
 Agency: Dream, faith, and vision
 Purpose: To build a great university
 Scene: South Bend, Indiana

The agent is Father Sorin, who founded Notre Dame (act) through the agency of his dream, faith, and vision. Father Sorin's purpose was to build a great university in South Bend, Indiana (scene).

The dominant term in pentad 2 is agent (Table 49). The **agent-act** ratio suggests that the agent of Father Sorin requires the act of founding the University of Notre Dame in that a university cannot come into existence without someone's initiative; he is linked to the University of Notre Dame as its founder. The **agent-agency** ratio suggests that the agent of Father Sorin requires the agency of a dream, faith, and vision in that these are the qualities needed to start an institution of the magnitude of the University of Notre Dame. The **agent-purpose** ratio suggests that the agent of Father Sorin requires the purpose of building a great university in that because of who he is, he is capable of carrying out such a venture. The **agent-scene** ratio suggests that the agent of Father Sorin requires the scene of South Bend, Indiana, in that this was the place he chose to found the great university.

Act is a runner-up dominant term in this pentad. The **act-agent** ratio suggests that the act of founding the University of Notre Dame requires the agent of Father Sorin in that without someone of Father Sorin's caliber, the university would not have

been founded. The **act-agency** ratio suggests that the act of founding the University of Notre Dame requires the agency of dream, faith, and vision in that these qualities are required for a major act such as that of founding a university. The **act-purpose** ratio suggests that the act of founding the University of Notre Dame requires the purpose of building a great university. One usually does not found a university with the expectation that it will be mediocre. The **act-scene** ratio is a weaker connection in that although the University of Notre Dame was founded in South Bend, that was not the only possible place for it.

Table 49

Pentad 2 of the Fund-Raising Address

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

The **purpose-agency** ratio suggests that the purpose of building a great university requires the agency of dream, faith, and vision. These are qualities necessary to build a great university.

Pentad 3

Pentad 3, situated on line 13 of page 287 through the end of the paragraph, consists of the following terms:

Agent: Catholic universities
 Act: Did something special for culture and civilization
 Agency: Catholic influence
 Purpose: To be great universities
 Scene: Around the world

Hesburgh names the agent as Catholic universities that have done something special for the culture and civilization of the times (act) through the agency of Catholic influence. The purpose is to have great universities around the world (scene).

The dominant term in pentad 3 is agency (Table 50). The **agency-agent** ratio suggests that the agency of Catholic influence requires the agent of Catholic universities; they are a major means for spreading Catholic influence. The **agency-act** ratio suggests that the agency of Catholic influence requires the act of doing something special for culture and civilization in that Catholic influence is a change agent. The Catholic Church's perspective is special, and the Church aims to affect culture and civilization with this perspective. The **agency-purpose** ratio suggests that the agency of Catholic influence requires the purpose of creating a great university. Although this is a weak connection in that other entities can create great universities and Catholic influence can be manifest in ways other than through creating universities, Catholic influence would be a driving force behind a Catholic university. The **agency-scene** ratio suggests that the agency of Catholic influence requires the

scene of the world, in that Catholics are all over the world and their influence felt in their universities all around the world.

The **agent-agency** ratio suggests that the agent of Catholic universities requires the agency of Catholic influence because they are founded on Catholic principles.

Table 50

Pentad 3 of the Fund-Raising Address

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

Pentad 4

Pentad 4, situated in paragraph 2 of page 287, consists of the following terms:

Agent: Father Sorin

Act: Rebuilt Notre Dame after it was destroyed

Agency: Iron will, the continuation of the original vision, and faith

Purpose: To see how Notre Dame was and why it is special

Scene: Notre Dame University campus

The agent is Father Sorin, who rebuilt Notre Dame after it was destroyed (act) using the agency of an iron will, a continued original vision, and faith. The purpose

was to show how Notre Dame was and why it is special. The scene is the University of Notre Dame campus.

The agent is the dominant term in pentad 4 (Table 51). The **agent-act** ratio suggests that the agent of Father Sorin requires the act of rebuilding the University of Notre Dame after it was destroyed in that it takes someone committed to rebuild after any form of destruction. The **agent-agency** ratio suggests that the agent of Father Sorin requires the agency of an iron will, the continuation of the original vision and faith in that these are characteristics he has. The **agent-purpose** ratio suggests that the agent of Father Sorin requires the purpose of seeing how the University of Notre Dame was and why it is special in that that was his original dream and vision. The **agent-scene** ratio suggests that the agent of Father Sorin requires the scene of the University of Notre Dame campus in that this is the place where his dream and vision came into fruition.

Table 51

Pentad 4 of the Fund-Raising Address

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

Act is a runner-up dominant term in this pentad. The **act-agency** ratio suggests that the act of rebuilding the University of Notre Dame requires the agency of an iron will, the continuation of the original vision, and faith in that these characteristics are required to rebuild something when it has been destroyed. The **act-purpose** ratio suggests that the act of rebuilding the University of Notre Dame requires the purpose of seeing how the University of Notre Dame was and why it is special enough to do all the work of building over again. The **act-scene** ratio suggests that the act of rebuilding the University of Notre Dame requires the scene of the University of Notre Dame campus in that the location of a university provides a campus for that university.

Agency is another runner-up dominant term. The **agency-agent** ratio suggests that the agency of an iron will and a continued vision and faith requires the agent of Father Sorin or someone with those same qualities. Because he was the creator of the University of Notre Dame, he is more likely than most to have these qualities as he rebuilds what he built. The **agency-act** ratio suggests that the agency of an iron will, a continued vision, and faith requires the act of rebuilding Notre Dame after it was destroyed. It takes a strong will to survive, a vision and faith to rebuild after something of that magnitude is destroyed. The **agency-purpose** ratio suggests that an iron will, a continued vision, and faith require the purpose of seeing how Notre Dame was and why it is special because this purpose sustains the faith and vision. The **agency-scene** ratio suggests that the agency of an iron will, a continued vision, and faith require the scene of Notre Dame campus. This is a weak connection in that a will, vision, and faith can occur anywhere, not only on the campus of Notre Dame.

Pentad 5

Pentad 5, situated in paragraph 3 of page 287, consists of the following terms:

Agent: Notre Dame

Act: Grew 10 times

Agency: Leadership of John Cavanaugh

Purpose: To achieve the great promise for the future

Scene: The University of Notre Dame

The agent is Notre Dame that grew 10 times (act) through the leadership of John Cavanaugh. The purpose is to achieve the great promise for the future at the University of Notre Dame (scene).

Act and agency are the dominant terms in pentad 5 (Table 52). The **act-agent** ratio has a strong connection in this pentad. The University of Notre Dame is required if the University grows. The **act-agency** ratio suggests that the act of growing 10 times requires the leadership of John Cavanaugh in that growth is dependent on good leadership, although this leadership could be assumed by others and not only by John Cavanaugh. The **act-purpose** ratio suggests that the act of growing 10 times requires the purpose of achieving the great promise for the future. Growth is a sign of a promising future. The **act-scene** ratio suggests that the act of growing 10 times requires the scene of the University of Notre Dame. The growth takes place in a physical location or space, and the University of Notre Dame is that location.

Table 52

Pentad 5 of the Fund-Raising Address

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

The runner-up controlling term is agency. The **agency-agent** ratio suggests that the agency of the leadership of John Cavanaugh requires the agent of the University of Notre Dame, which he is leading. The **agency-act** ratio suggests that the agency of the leadership of John Cavanaugh requires the act of growing 10 times. Effective leadership results in productivity and growth. The **agency-purpose** ratio suggests that the agency of the leadership of John Cavanaugh requires the purpose of achieving the great promise of the future. Leadership is designed to achieve great things in the future. The **agency-scene** ratio suggests that the agency of the leadership of John Cavanaugh requires the scene of the University of Notre Dame. Leadership must happen within a context of setting, and the setting in which Cavanaugh is working is the University of Notre Dame.

The **agent-scene** ratio suggests that the agent of the University of Notre Dame requires the scene of the University of Notre Dame in that there cannot be one

without the other. The **scene-agent** ratio suggests that the scene of the University of Notre Dame requires the agent of the University of Notre Dame.

Pentad 6

Pentad 6, situated on paragraph 4 of page 287, through line 14 on page 288, consists of the following terms:

Agent: Notre Dame
 Act: Linking knowledge and faith
 Agency: Greatest efforts
 Purpose: To renew the dignity of human life
 Scene: The world

Notre Dame is the agent that is linking knowledge and faith (act) through the agency of greatest efforts. The purpose is to renew the dignity of human life in the world (scene).

Purpose is the dominant term in pentad 6 (Table 53). The **purpose-agency** is a weaker connection because a renewal of dignity does not require the greatest efforts, although such efforts would be required if this purpose were one to which someone was deeply committed. The **purpose-scene** suggests that the renewing of the dignity of human life requires the scene of the world. This is a strong connection in that the dignity of human life must be renewed throughout the world and not just in a few places. The **purpose-agent** ratio suggests that the purpose of renewing the dignity of human life requires the agent of the University of Notre Dame. Although this is a weak connection in that renewing dignity can be done by many people and institutions and not only by the University of Notre Dame, universities are research resources for the betterment of human life. The **purpose-act** ratio suggests that the purpose of renewing the dignity of human life requires the act of linking knowledge

and faith in that humans are both physical and spiritual beings. Knowledge and faith together represent a holistic approach that helps renew the dignity of human life.

The **agent-act** ratio suggests that the agent of the University of Notre Dame requires the act of linking knowledge and faith. This is what a Christian university such as the University of Notre Dame strives to do. The **act-purpose** ratio suggests that the act of linking knowledge and faith requires the purpose of renewing the dignity of human life.

Table 53

Pentad 6 of the Fund-Raising Address

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

Pentad 7

Pentad 7, located on paragraph 2 of page 288, through paragraph 3 of page 288, consists of the following terms:

Agent: The University of Notre Dame

Act: Creating change and living with it

Agency: Knowledge and faith

Purpose: To educate people on values and principles for living with change

Scene: Notre Dame campus

The University of Notre Dame is the agent that should be involved in creating change and living with change (act) through the agency of knowledge and faith. The purpose is to educate people on values and principles of how to live with change in this fast-changing world. The scene is the University of Notre Dame campus.

The purpose is dominant in pentad 7 (Table 54). Purpose is the controlling term in this pentad because the **purpose-agent** ratio suggests that the purpose of educating people on values and principles of how to live with change requires the agent of the University of Notre Dame. This is a strong connection in that there are other sources of teaching values such as the home or family, although universities certainly are institutions that do such teaching too. The **purpose-act** ratio suggests that the purpose of educating people on values and principles of how to live with change requires that there be change and the need to live with it. The **purpose-agency** ratio suggests that the purpose of educating people on values and principles of how to live with change requires the agency of knowledge and faith in that educating and teaching values require knowledge and faith. The **purpose-scene** ratio has a weaker connection because although educating on values can be done anywhere, it definitely occurs on the University of Notre Dame campus because it is a religious institution.

Agent comes close to being the dominant term in this pentad. The agent has a connection with act to create a strong connection **agent-act** ratio. The **agent-agency** ratio suggests that the agent of the University of Notre Dame requires the agency of knowledge and faith in that these are qualities that set it apart as a Catholic institution of higher learning. The **agent-purpose** ratio suggests the agent of the University of

Notre Dame requires the purpose of educating people on values and principles for living with change because that is a major function of universities. The **agent-scene** ratio suggests that the agent of the University of Notre Dame requires the scene of the University of Notre Dame campus in that it is logical that Notre Dame must have a setting from which to function.

The **scene-agent** ratio suggests that the scene of the University of Notre Dame campus requires the agent of the University of Notre Dame because one cannot exist without the other.

Table 54

Pentad 7 of the Fund-Raising Address

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

Pentad 8

Pentad 8, located on paragraph 4 of page 288, through line 16 of page 289, consists of the following terms:

Agent: Catholic universities

Act: Went out of existence or became secularized

Agency: The light went out

Purpose: Unnamed

Scene: Last and current centuries

Catholic universities are the agents that went out of existence or were secularized (act). The agency is the light that went out as vibrant Catholic universities no longer existed or became secularized. This has been taking place since the last century and continues into the present (scene). Hesburgh does not state why Catholic universities closed or became secular. Hence, purpose is not named.

Act is the dominant term in pentad 8 (Table 55). The **act-agent** ratio suggests that the act of going out of existence or becoming secularized requires the agent of Catholic universities. To go out of existence or to become secularized requires something that can be eliminated or secularized, and these are Catholic universities. In addition, Catholic universities tend to go out of existence more easily than publicly funded universities, and they can be secularized because they are religious. The **act-agency** ratio suggests that the act of going out of existence or becoming secularized requires the agency of the light going out. When the vision that put the universities into place no longer holds as they become secularized or become extinct, the light has gone out. Neither **act-purpose** nor **act-scene** produces connections between the two terms of the ratios.

The **agency-agent** ratio has no connection between its two terms. There is nothing in the light going out that requires a connection to Catholic universities. The **agency-act** ratio suggests that the agency of the light going out requires the act going out of existence or becoming secularized in that one leads to the other. When what was required for existence ceases to be, the result is going out of existence or

transforming into something else. The **agency-purpose** and **agency-scene** ratios do not have connections.

Table 55

Pentad 8 of the Fund-Raising Address

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

Pentad 9

Pentad 9, situated on paragraph 1 of page 289, through the end of the first paragraph on page 276, consists of the following terms:

Agent: The University of Notre Dame

Act: Will make it

Agency: Great board, great alumni, great faculty, great facilities, and a great student body

Purpose: To make Notre Dame come up to their dreams and hopes for the future

Scene: Unnamed

The agent in this pentad is the University of Notre Dame that will make it (act) because of a great board, alumni, faculty, facilities, and student body (agency). These agencies will make Notre Dame realize its dreams and hopes for the future. Hesburgh does not name the scene in this pentad.

The dominant term in pentad 9 is act (Table 56). The **act-agent** ratio suggests that the act of making it requires the agent of the University of Notre Dame because the University of Notre Dame is what is making it. The **act-agency** ratio suggests that the act of making it requires the agency of a great board, great alumni, great faculty, great facilities, and a great student body. These are all parties interested in the success of the university. The **act-purpose** ratio suggests that the act of making it requires the purpose of making the University of Notre Dame realize its dreams and hopes for the future; these dreams and hopes constitute the vision for making it. The **act-scene** ratio is not relevant because the scene is unnamed.

Table 56

Pentad 9 of the Fund-Raising Address

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

The **agent-purpose** ratio suggests that the agent of the University of Notre Dame requires the purpose of making the University of Notre Dame realize its dreams and hopes for the future. This is the goal for the University. The **purpose-agent** ratio suggests that the purpose of making the University of Notre Dame realize

its dreams and hopes for the future requires the agent of the University of Notre Dame. Making the University come up to its dreams requires the University of Notre Dame. The **purpose-agency** ratio suggests that the purpose of making the University of Notre Dame realize its dreams and hopes requires the agency of great board, great alumni, great faculty, great facilities, and a great student body. These are the people who can make the dreams come true.

Pentad 10

Pentad 10, located on paragraph 2 of page 289, consists of the following terms:

Agent: The alumni
 Act: Contribute more than \$130 million
 Agency: Monetary contributions
 Purpose: To match the hopes of what Notre Dame can become
 Scene: Unnamed

Hesburgh challenges the alumni to contribute more than \$130 million (act) to match the hopes of what Notre Dame can become (purpose). The agency is monetary contributions made by the alumni. The scene is not named in this pentad.

The dominant term in pentad 10 is act (Table 57). The **act-agent** ratio suggests that the act of contributing more than \$130 million requires the agent of the alumni in that alumni are expected to support their alma mater. The **act-agency** ratio suggests that the act of contributing more than \$130 million requires the agency of monetary contributions. The **act-purpose** ratio suggests that the act of contributing more than \$130 million requires the purpose of matching the hopes of what the University of Notre Dame can become because a belief in this cause is what produces contributions. The **act-scene** ratio is not relevant because the scene is not named.

Table 57

Pentad 10 of the Fund-Raising Address

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection

Pentad 11

Pentad 11, situated on paragraph 4 of page 289, through the end of page 290, consists of the following terms:

Agent: People

Act: Yearn for a great university

Agency: Acts of faith

Purpose: To vindicate the faith of the young French priest

Scene: Notre Dame campus

Hesburgh named the agent as people who are yearning for a great university (act) for their children through acts of faith as the agency. In yearning for a great university, they will vindicate the faith of the young French priest (purpose) who founded the University of Notre Dame (scene).

The dominant term in pentad 11 is purpose (Table 58). The **purpose-agent** ratio suggests that the purpose of vindicating the faith of the young French priest requires the agent of people in that people confirm the young priest's acts. The

purpose-act ratio suggests that the purpose of vindicating the faith of the young French priest requires recognition of his faith in the creation of a great university. The **purpose-agency** ratio suggests that the purpose of vindicating the faith of the young French priest requires the agency of acts of faith. This is logical; vindication of faith is a result of acts of faith. The **purpose-scene** ratio suggests that the young priest's faith is realized on the University of Notre Dame campus.

Table 58

Pentad 11 of the Fund-Raising Address

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

Summary of Dominant Terms

The dominant terms in the 11 pentads of the "Fund-Raising Address" are:

1. Act: Grew 10 times (Table 52)
Went out of existence or became secularized (Table 55)
Will make it (Table 56)
Contribute more than 130 million dollars (Table 57)
2. Agency: 38th anniversary (Table 48)
Catholic influence (Table 50)
Leadership of John Cavanaugh (Table 52)
3. Purpose: To renew the dignity of human life (Table 53)

To educate people on values and principle of how to live with change (Table 54)

To vindicate the faith of the young French priest (Table 58)

4. Agent: Father Sorin (Table 49)
Father Sorin (Table 51)

The analysis revealed the following terms as controlling the pentads: act was dominant four times, agency three times, purpose three times, and agent twice.

Therefore, the controlling term in this speech is act, although agency and purpose are significantly represented.

“Ford Foundation Grant Presentation”: 1977

“Ford Foundation Grant Presentation” was a speech Hesburgh gave in 1977 at a meeting of the Alumni Association held on the campus of the University of Notre Dame. Hesburgh endorses the work of former Alumni Association presidents such as Eric Stephen and Jim Armstrong, whose funeral recently was conducted on campus. He poses a question on what each person in the audience has done for the University to keep the University alive. He recognizes that while presidents of other institutions were lamenting about their inactive alumni, he tells them that the University of Notre Dame alumni are different; “they are the feet and bones that keep the university together” because they will do any thing at anytime for the University. He attributes this to the faith, dedication, love, devotion, and commitment to values that the alumni learned during the time they were students at the University. He concludes by stating that the reason for the University’s survival is that it turns out good people to deal with the problems of humanity.

There are 6 pentads in this speech. Because paragraph 3 of page 5 through line 7 of page 6 constitute Hesburgh’s opening remarks, this section of the speech

was not analyzed. The pentadic terms and dominant terms for each pentad are identified below.

Pentad 1

Pentad 1, situated in paragraph 2 and 3 of page 291, consists of the following terms:

Agent: The alumni
 Act: Will do anything for Notre Dame
 Agency: Faith and devotion
 Purpose: To support Notre Dame
 Scene: Unnamed

Hesburgh names the agents and the alumni who will do anything for Notre Dame (act). The agency is the devotion they have to support Notre Dame with anything at any time (purpose). The scene is not named.

Purpose is the dominant term in pentad 1 (Table 59). The **purpose-agent** ratio suggests that the purpose of supporting the University of Notre Dame requires the agent of the alumni in that alumni are expected to support their alma mater. The **purpose-act** ratio suggests that the purpose of supporting the University of Notre Dame requires the act of doing anything for the University of Notre Dame--whatever is required. The **purpose-agency** ratio suggests that the purpose of supporting the University of Notre Dame requires the agency of faith and devotion. These are necessary considering that this is a Catholic institution that is dependent on support from its members. The **purpose-scene** ratio is not relevant because the scene was not named.

Table 59

Pentad 1 of the Ford Foundation Grant Presentation

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

The **agent-purpose** ratio suggests that the agent of alumni requires the purpose of supporting the University of Notre Dame because alumni are expected to support their alma mater.

Pentad 2

Pentad 2, located on paragraph 4 of page 291, through line 3 of page 292, consists of the following terms:

Agent: The University of Notre Dame

Act: Continues to exist

Agency: Alumni and Hesburgh

Purpose: Not let Notre Dame go out of existence

Scene: Crisis in higher education

The agent is the University of Notre Dame that continues to exist (act) through the agency of the alumni and Hesburgh, who are committed to the University. The purpose is to not let the University of Notre Dame go out of existence, especially when there is a crisis in higher education (scene).

The dominant term in pentad 2 is purpose (Table 60). The **purpose-agent** ratio suggests that the purpose of not letting the University of Notre Dame go out of existence requires the agent of the University of Notre Dame. The **purpose-act** ratio suggests that the purpose of not letting the University of Notre Dame go out of existence requires the act of continuing to exist. Not letting it go out of existence results in continued existence. The **purpose-agency** ratio suggests that the purpose of not letting the University of Notre Dame go out of existence requires the agency of the alumni and Hesburgh because these are the people on whose support it is dependent. The **purpose-scene** ratio has no relevance because the scene is not named.

Table 60

Pentad 2 of the Ford Foundation Grant Presentation

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

The **act-purpose** ratio suggests that the act of continuing to exist requires the purpose of not letting the University of Notre Dame go out of existence.

Pentad 3

Pentad 3, located on paragraph 1 and 2 of page 292, consists of the following terms:

Agent: The University of Notre Dame
 Act: Is getting better
 Agency: The work of many people
 Purpose: To make the University a better place
 Scene: Notre Dame campus

Hesburgh names the University of Notre Dame as the agent that is getting better (act). The agency is the work of many people who have helped to make the University of Notre Dame a better place (purpose). The scene is the University of Notre Dame campus.

Purpose is the dominant term in pentad 3 (Table 61). The **purpose-agent** ratio suggests that the purpose of making the University of Notre Dame a better place requires the agent of the University of Notre Dame in that it is the one being made better. The **purpose-act** suggests that the purpose of making the University of Notre Dame a better place requires the act of getting better in that this is the only way of showing that it is getting better. The **purpose-agency** ratio suggests that the purpose of making the University of Notre Dame a better place requires the agency of the work of many people. The **purpose-scene** ratio suggests that the purpose of making the University of Notre Dame a better place requires the scene of the University of Notre Dame campus in that it contains the university.

Table 61

Pentad 3 of the Ford Foundation Grant Presentation

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

Pentad 4

Pentad 4, situated paragraph 3 of page 292, through line 2 of page 294, consists of the following terms:

Agent: Students

Act: Attend mass

Agency: Making a choice to attend

Purpose: To learn about God, His message, and His good news

Scene: Alumni Hall Chapel

Students are the agents in this pentad. They attend mass every night (act) at the scene of Alumni Hall Chapel to learn about God, His message, and His good news (purpose). The agency is making a choice to attend mass.

The dominant term in pentad 4 is scene (Table 62). The **scene-agent** ratio suggests that the scene of Alumni Hall Chapel requires the agent of students in that students attend chapel. The **scene-act** ratio suggests that the scene of Alumni Hall Chapel requires the act of attending mass in that this is where mass is celebrated. The **scene-agency** ratio suggests that the scene of the Alumni Hall Chapel requires the

agency of making a choice to attend in that only those who choose to attend will go to the Alumni Hall Chapel. The **scene-purpose** ratio suggests that the scene of the Alumni Hall chapel requires the purpose of learning about God, His message, and His good news in that the Chapel is a place for learning about God.

The **act-agency** ratio suggests that the act of attending mass requires the agency of making a choice to attend because attending mass is a voluntary act.

Table 62

Pentad 4 of the Ford Foundation Grant Presentation

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

Pentad 5

Pentad 5, located on paragraph 1 of page 294, consists of the following terms:

Agent: Young men

Act: Decided to join the priesthood

Agency: Thinking

Purpose: Giving their lives to God and religion

Scene: All over (the world)

The young men are the agents who have decided to join the priesthood (act) through the agency of the process of thinking. The purpose is giving their lives to God and religion to serve all over the world (scene).

The act is the dominant term in pentad 5 (Table 63). The **act-agent** ratio suggests that the act of deciding to join the priesthood requires the agent of young men in that priesthood is a vocation for young men. The **act-agency** ratio suggests that the act of deciding to join the priesthood requires the agency of thinking in that this is a departure from the norm and requires that a lot of thought be put into the decision. The **act-purpose** ratio suggests that the act of deciding to join the priesthood requires the purpose of giving one's life to God and religion in that this is a vow priests take when they join the priesthood. The **act-scene** ratio suggests that the act of deciding to join the priesthood requires the scene of all over the world in that priests are expected to minister wherever in the world they are sent.

Table 63

Pentad 5 of the Ford Foundation Grant Presentation

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

The **purpose-agency** ratio suggests that the purpose of giving one's life to God and religion requires the agency of thinking because this is a decision one has to make.

Pentad 6

Pentad 6, situated on paragraph 2 of page 294, through the end of speech, consists of the following terms:

Agent: Notre Dame University students and alumni

Act: Responded to the world's problems

Agency: Sense of values

Purpose: To do something about the problems of the world

Scene: The University of Notre Dame

Hesburgh names the University of Notre Dame students and alumni as agents who responded to the world's problems (act) through the sense of values (agency) for the purpose of doing something about the problems of the world. The University of Notre Dame is the scene.

Agent is the dominant term in pentad 6 (Table 64). The **agent-act** ratio suggests that the agent of the University of Notre Dame students and alumni requires the act of responding to the world's problems in that, by their nature as described by Hesburgh, they are concerned with the problems of the world. The **agent-agency** ratio suggests that the agent of the University of Notre Dame students and alumni requires the agency of the sense of values because University of Notre Dame students have value. The **agent-purpose** ratio suggests that the agent of University of Notre Dame students and alumni requires the purpose of doing something about the problems of the world because their University of Notre Dame education taught them to be concerned with these problems. The **agent-scene** ratio suggests that the agent

of the University of Notre Dame students and alumni requires the scene of the University of Notre Dame in that alumni and students identify with the university, as it is their alma mater.

The **act-agency** ratio suggests that the act of responding to the world's problems requires the agency of the sense of values because these are guiding principles in responding to the world's problems.

Table 64

Pentad 6 of the Ford Foundation Grant Presentation

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection

Summary of Dominant Terms

The dominant terms in the six pentads of the "Ford Foundation Grant Presentation" are:

1. Purpose: To support Notre Dame (Table 59)
Not to let Notre Dame go out of existence (Table 60)
To make the University a better place (Table 61)
2. Agent: Notre Dame University students and alumni (Table 64)
3. Act: Decided to join the priesthood (Table 63)

4. Scene: Alumni Hall Chapel (Table 62).

The analysis of this speech revealed the controlling term as purpose in that, of the six pentads identified, three of them had purpose as the controlling term, agent was dominant once, act once, and scene once.

“Opening Campaign Century Center”: April 18, 1979

Hesburgh’s speech to open the fund-raising campaign in 1979 was held at the Century Center on April 18, 1979. The meeting was for alumni and friends of Notre Dame and opened the last of three phases of campaigns in a series of meetings conducted nationwide. Hesburgh proposes two things to be done in the meeting--to launch the third phase of the campaign for Notre Dame and to launch University of Notre Dame Night.

Hesburgh informs his audience about the goals for the money to be raised and encourages them to give more than \$150 million. He reminds them of a 28-year-old priest who had the courage to build a University with only \$300 in his pocket. When his faith and vision were tested when the University burned down, he did not give up. He recounts the successes the University has had since 1945 and confirms that while other universities were interested in developing the intellect, the philosophy of the University of Notre Dame is to develop the minds, hearts, and lives of students. In a future that is marked with confusion because of technological and scientific changes, Hesburgh assures the alumni that the University should prepare people to cope with the change. He concludes by inviting the alumni to remain a part of this great institution because he is confident that, with the help of the alumni, the University of Notre Dame will prevail.

In “Opening Campaign Century Center,” 13 pentadic sets were identified.

The pentadic terms and dominant terms for each are identified below.

Pentad 1

Pentad 1, located in paragraph 2 of page 295, consists of the following terms:

Agent: Notre Dame people

Act: Attend Notre Dame meetings

Agency: Everyone involved making meetings happen

Purpose: To launch a campaign for Notre Dame and to launch Notre Dame Night

Scene: All around (Washington, New York, Boston, etc.)

Notre Dame people are the agents in this pentad. They are attending Notre Dame meetings (act) for the purpose of launching the campaign for the University of Notre Dame and to launch Notre Dame Night. The agencies are everyone making meetings happen all around (scene).

The dominant term in pentad 1 is agent (Table 65). The **agent-act** ratio suggests that the agent of Notre Dame people requires the act of attending Notre Dame meetings in that they have a connection with the institution and would be interested in attending such meetings. The **agent-agency** ratio suggests that the agent of Notre Dame people requires the agency of everyone involved in making meetings happen in that those who make the meetings happen are people. The **agent-purpose** ratio suggests that the agent of Notre Dame people requires the purpose of launching a campaign for the University of Notre Dame and to launch Notre Dame Night in that such people are expected to and interested in supporting their alma mater. The **agent-scene** ratio suggests that the agent of Notre Dame people requires the scene of all around (Washington, New York, Boston, etc.) in that Notre Dame people are anywhere.

The **act-agency** ratio suggests that the act of attending the University of Notre Dame meetings requires the agency of everyone involved with making meetings happen. The **purpose-agency** ratio suggests that the purpose of launching a campaign for Notre Dame and Notre Dame Night requires the agency of everyone involved with making meetings happen to participate.

Table 65

Pentad 1 of the Opening Campaign Century Center

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

Pentad 2

Pentad 2, situated in paragraph 2 of page 295, consists of the following terms:

Agent: We

Act: Celebrating the quality of your lives

Agency: Notre Dame Night

Purpose: To make the University of Notre Dame a reality

Scene: This land and across the world

The agents are we (the people attending Notre Dame Night), who are celebrating the quality of the lives of those in the audience (act) through the agency of Notre Dame Night for the purpose of making the University of Notre Dame a reality in this land and across the world (scene).

The dominant term in pentad 2 is agency (Table 66). The **agency-agent** ratio suggests that the agency of Notre Dame Night requires the agent of we in that there cannot be a Notre Dame Night without people to attend. The **agency-act** ratio suggests that the agency of Notre Dame Night requires the act of celebrating the quality of your lives in that the quality of these lives is the focus of the celebration. The **agency-purpose** ratio suggests that the agency of Notre Dame Night requires the purpose of making the University of Notre Dame a reality in that Notre Dame Night is designed to provide a focus on the University of Notre Dame. The **agency-scene** ratio suggests that the agency of Notre Dame Night requires the scene of this land and across the world where there are Notre Dame graduates whose lives are the reason for the celebration.

Table 66

Pentad 2 of the Opening Campaign Century Center

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

The **act-agent** ratio suggests that the act of celebrating the quality of lives requires the agent of we because celebrating the quality of lives requires people.

Pentad 3

Pentad 3, situated in paragraph 4 of page 295, consists of the following terms:

Agent: We

Act: Launching campaign for the University of Notre Dame's third phase

Agency: Lunches and dinners

Purpose: To reach 100% of the goal

Scene: Across the country

The agent is we (who are attending the meeting), launching a campaign for the University of Notre Dame's third phase (act) through the agency of lunches and dinners across the country (scene). The purpose for the campaign is to reach 100% of the goal.

Purpose is the dominant term (Table 67) because the **purpose-agent** ratio suggests that the purpose of reaching 100 % of the goal requires the agent of we, the Notre Dame people. The **purpose-act** ratio suggests that the purpose of reaching 100% of the goal requires the act of launching the campaign for the University of Notre Dame's third phase in that it is logical to launch the third phase if the goal has not yet been realized. The **purpose-agency** ratio suggests that the purpose of reaching 100% of the goal requires the agency of lunches and dinners in that this is a means of raising money. The **purpose-scene** ratio suggests that the purpose of reaching 100 % of the goal requires the scene of all across the country in that Notre Dame graduates--the source of the funds to reach the goal--are all across the country.

The **act-purpose** ratio suggests that the act of launching a campaign for the University of Notre Dame's third phase requires the purpose of reaching 100% of the goal. The **act-scene** ratio suggests that the act of launching a campaign for the

University of Notre Dame's third phase requires the scene of all across the country for maximum participation.

Table 67

Pentad 3 of the Opening Campaign Century Center

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection

Pentad 4

Pentad 4, located in paragraph 5 of page 295, through line 2 of page 296, consists of the following terms:

Agent: The Rosenthals
 Act: Giving generously
 Agency: Leadership
 Purpose: Unnamed
 Scene: So many places

Hesburgh names the agents as the Rosenthals, who are giving generously (act) to the University and around the country (scene) through their leadership (agency). Hesburgh does not mention the purpose for their giving.

The dominant term in pentad 4 is agent (Table 68). The **agent-act** ratio suggests that the agent of the Rosenthals requires the act of giving generously to the University of Notre Dame. Their character requires that they give to others. The

agent-agency ratio suggests that the agent of the Rosenthals requires the agency of leadership; again, something in who they are makes them leaders. The **agent-scene** ratio suggests that the agent of the Rosenthals requires a scene of so many places in that their giving has taken place in many places. The **agent-purpose** ratio is not relevant because the purpose is not named.

Table 68

Pentad 4 of the Opening Campaign Century Center

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

The **act-scene** ratio suggests that the act of giving generously requires the scene of so many places. Generous giving is not limited to one place.

Pentad 5

Pentad 5, situated in paragraph 1 of page 296, consists of the following terms:

Agent: Hesburgh and thousands of people

Act: Involved in jogathon

Agency: People telling the story, showing the film

Purpose: To surpass the goal of \$130 million

Scene: This land

The agent is the campaign that is progressing well (act) through the agency of Hesburgh and thousands of people telling the Notre Dame story and through films shown throughout this land (scene). The purpose is to surpass the goal of \$130 million.

Purpose is the dominant term in pentad 5 (Table 69). The **purpose-agent** ratio suggests that the purpose of surpassing the goal of \$130 million requires the agent of Hesburgh and thousands of people to raise the needed funds. The **purpose-act** ratio suggests that the purpose of surpassing the goal of \$130 million requires acts such as participating in a jogathon; this is one means for reaching the goal. The **purpose-agency** ratio suggests that the purpose of surpassing the goal of \$130 million requires the agency of people telling the story and showing the film in that these are the means of letting people know what the University is about so they can contribute the needed funds. The **purpose-scene** ratio suggests that the purpose of surpassing the goal of \$130 million requires the scene of this land in that involvement of graduates from everywhere are needed to raise this kind of money.

The **agency-purpose** ratio suggests that the agency of people telling the story, and showing the film requires the purpose of surpassing the goal of \$130 million. These are efforts for raising money.

Table 69

Pentad 5 of the Opening Campaign Century Center

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

Pentad 6

Pentad 6, located in paragraph 2 of page 296, consists of the following terms:

Agent: Money

Act: Building to a new level of accomplishment

Agency: The drive

Purpose: To help build an institution

Scene: Past, present, and future

Money is the agent that is used to build new levels of accomplishment (act) through the agency of the drive for the purpose of helping build an institution. The building of the institution takes into account the past, present, and future (scene).

Act is the dominant term in pentad 6 (Table 70). The **act-agent** ratio suggests that the act of building to a new level of accomplishment requires the agent of money in that money is the means of achieving such new levels of accomplishment. The **act-agency** ratio suggests that the act of building to a new level of accomplishment requires the agency of the drive because this will bring in needed funds to build to new levels of accomplishments. The **act-purpose** ratio suggests that the act of

building to a new level of accomplishment requires the purpose of helping build an institution in that new levels of accomplishment signify progress in building an institution. The **act-scene** ratio suggests that the act of building a new level of accomplishment requires the scene of the past, present, and future in that there must be something you are building toward as well as some place from which you have come.

The **purpose-agent** ratio suggests that the purpose of helping build an institution requires the agent of money because money cannot be avoided in a project of such magnitude.

Table 70

Pentad 6 of the Opening Campaign Century Center

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

Pentad 7

Pentad 7, situated in paragraph 3 of page 296, consists of the following terms:

Agent: Young priest

Act: Founded the Universite de Notre Dame du Lac

Agency: Faith, courage, and vision

Purpose: To build the highest form of higher education
 Scene: South Bend, Indiana

The young priest is the agent who founded the University of Notre Dame and called it *Universite de Notre Dame du Lac* after the first university in his country France. The agency was his faith, courage, and vision to build the highest form of higher education (purpose) in South Bend, Indiana (scene).

The dominant term in pentad 7 is act (Table 71). The **act-agent** ratio suggests that the act of founding the *Universite de Notre Dame du Lac* requires the agent of a young priest. This is a weak connection because anyone could have founded the university, but a priest is likely to be the founder of a Catholic university. The **act-agency** ratio suggests that the act of founding the *Universite de Notre Dame du Lac* requires the agency of faith, courage, and vision in that these are qualities necessary to found any university. The **act-purpose** ratio suggests that the act of founding the *Universite de Notre Dame du Lac* requires the purpose of building the highest form of higher education in that a university is a form of higher education, and at its founding, the founder would be likely to expect great things for it. The **act-scene** ratio suggests that the act of founding the *Universite de Notre Dame du Lac* requires the scene of South Bend, Indiana. Although this is a weak connection in that the University could have been founded anywhere, it is a requirement that there must be a place where to build the university, and South Bend was chosen.

The **agency-act** ratio suggests that the agency of faith, courage, and vision requires the act of founding the *Universite de Notre Dame du Lac* because these are qualities needed for such an act. The **purpose-agency** ratio suggests that the purpose

of building the highest form of higher education requires the agency of faith, courage, and vision.

Table 71

Pentad 7 of the Opening Campaign Century Center

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

Pentad 8

Pentad 8, in paragraph 4 of page 296, through line 6 on page 297, consists of the following terms:

Agent: Our Lady

Act: Burned down the university

Agency: Fire

Purpose: To prove that Norstrom's faith was too shallow and his vision restricted

Scene: The University of Notre Dame

The agent in this pentad is Our Lady, who was believed to have burned down the university (act) through the agency of a fire for the purpose of proving that Norstrom's faith was too shallow and his vision restricted. The scene was the University of Notre Dame.

Act is the dominant term in pentad 8 (Table 72). The **act-agent** ratio suggests that the act of burning down the church requires the agent of Our Lady. This is a weak connection in that anyone could have burned down the church, although a divine presence as responsible is not an everyday occurrence and makes this act-agent ratio special. The **act-agency** ratio suggests that the act of burning down the church requires the agency of a fire. The **act-purpose** ratio suggests that the act of burning down the church requires the purpose of proving that Norstrom's faith was too shallow and his vision restricted. A dramatic act is chosen to prove Norstrom's faith, using a common divine medium for communication--fire. The **act-scene** ratio is not relevant because the scene was not named.

Table 72

Pentad 8 of the Opening Campaign Century Center

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

Pentad 9

Pentad 9, located on line 6 of page 297, through line 15 of page 297,
consists of the following terms:

Agent: The citizens, Catholic priests and brothers
Act: Helped rebuild the university
Agency: Indomitable faith and vision
Purpose: To build a great institution on that spot
Scene: South Bend, Indiana

The citizens and Catholic priests and brothers are the agents who helped rebuild the university (act) through the agency of indomitable faith and vision. The purpose was to build a great institution on the same spot in South Bend, Indiana (scene).

The dominant term in pentad 9 is agency (Table 73). The **agency-agent** ratio suggests that the agency of indomitable faith and vision requires the agent of citizens and Catholic priests and brothers who have faith and vision, as these agents do. The **agency-act** ratio suggests that the agency of indomitable faith and vision requires the act of helping rebuild the church in that it takes that kind of faith and vision to rebuild. The **agency-purpose** ratio suggests that the agency of indomitable faith and vision requires a goal that goes beyond the typical and that is tested not only in major ways—as in rebuilding what has been destroyed but has the purpose of building a great institution on that spot. The **agency-scene** ratio suggests that the agency of indomitable faith and vision requires the scene of South Bend, Indiana. This is a very weak connection in that faith and vision can be practiced anywhere, not only in South Bend, Indiana.

The **agent-agency** ratio suggests that the agent of citizens and Catholic priests and brothers requires the agency of indomitable faith and vision to do their work.

Table 73

Pentad 9 of the Opening Campaign Century Center

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

Pentad 10

Pentad 10, situated on paragraph 1 of page 297, consists of the following terms:

Agent: The University of Notre Dame
 Act: Has made progress since 1945
 Agency: Hundreds of people, including those present
 Purpose: To build a great university
 Scene: The University of Notre Dame campus

The agent in this pentad is the University of Notre Dame, which has made progress since the time of Norstrom in 1945 (act). The agencies are many people, including those present, who have played a part in making the programs succeed. The purpose was to build a great university on the University of Notre Dame campus.

Act is the dominant term in pentad 10 (Table 74). The **act-agent** ratio suggests that the act of making progress since 1945 requires the agent of the University of Notre Dame. This is a weak connection in that making progress could be on something else other than the University of Notre Dame, but Hesburgh clearly is talking about the progress of the University of Notre Dame here, reinforcing this connection. The **act-agency** ratio suggests that the act of making progress since 1945 requires the agency of many people, including those present. The **act-purpose** ratio suggests that the act of making progress since 1945 requires the purpose of increasing the endowment to make it close to Harvard's. Increasing the endowment is one indicator of progress. The **act-scene** ratio suggests that the act of making progress since 1945 requires the scene of the University of Notre Dame. The program made by the University of Notre Dame requires the University of Notre Dame.

Table 74

Pentad 10 of the Opening Campaign Century Center

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

The **agent-act** ratio suggests that the agent of the University of Notre Dame requires the act of making progress since 1945. Making progress is a sign of the growth and development the University needs. The **agent-scene** ratio suggests that the agent of the University of Notre Dame requires the scene of the University of Notre Dame campus because the agent and scene are not independent of each other. The **purpose-agency** ratio suggests that the purpose of building a great university requires the agency of hundreds of people, including those present. Building a great university requires the effort of many people.

Pentad 11

Pentad 11, situated in paragraph 2 of page 297, through paragraph 2 of page 298, consists of the following terms:

Agent: The University of Notre Dame
 Act: Moving up the list of university endowments
 Agency: Spectacular feat
 Purpose: To touch the hearts and minds of students
 Scene: The University of Notre Dame

The agent is the University of Notre Dame that is moving up the list of university endowments (act) through the agency of a spectacular feat. The purpose is to touch the hearts and minds of students at the University of Notre Dame (scene).

The dominant term in pentad 11 is act (Table 75). The **act-agent** ratio suggests that the act of moving up the list of university endowments requires the agent of the University of Notre Dame. Although other universities also could move up the list of university endowments, Hesburgh is clearly talking about the University of Notre Dame's movement, establishing a connection between these two terms. The **act-agency** ratio suggests that the act of moving up the list of university endowments

requires the agency of a spectacular feat. The **act-purpose** ratio suggests that the act of moving up the list of university endowments requires the purpose of increasing the endowment close to Harvard's in that Harvard is at the top of the list, which is where all the universities want to be. The **act-scene** ratio suggests that the University of Notre Dame's moving up the list must take place within a scene of the campus.

Table 75

Pentad 11 of the Opening Campaign Century Center

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

The **scene-agent** ratio suggests that the scene of the University of Notre Dame requires the agent of the University of Notre Dame because the scene and agent are dependent on the other.

Pentad 12

Pentad 12, located in paragraph 3 of page 298, through paragraph 1 of page 299, consists of the following terms:

Agent: The University of Notre Dame
 Act: Campaign for the University of Notre Dame
 Agency: People

Purpose: To make the world a better place

Scene: Confusion

The agent is the University of Notre Dame that is launching the campaign for the University of Notre Dame (act) through people as agencies. The purpose is to make the world a better place in the midst of the confusion caused by science and technology (scene).

Act is the dominant term in pentad 12 (Table 76). The **act-agent** ratio suggests that the act of campaigning for the University of Notre Dame requires the agent of the University of Notre Dame in that it is logical that there be a University of Notre Dame for which to campaign. The **act-agency** ratio suggests that the act of campaigning for the University of Notre Dame requires the agency of people in that people manage a campaign. The **act-purpose** ratio suggests that the act of campaigning for the University of Notre Dame requires the purpose of making the world a better place in that the funds received will make it possible for various programs to be offered for the betterment of humanity. The **act-scene** ratio suggests that the act of campaigning for the University of Notre Dame requires a scene of confusion. Although the campaign takes place in the context of a confused and troubled world, there is not a necessary connection between the campaign and this world.

The **agent-act** ratio suggests that the agent of the University of Notre Dame requires the act of campaigning for the University of Notre Dame because it is the beneficiary of the campaign. The **agency-purpose** ratio suggests that the agency of people requires the purpose of making the world a better place.

Table 76

Pentad 12 of the Opening Campaign Century Center

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

Pentad 13

Pentad 13, situated on paragraph 2 of page 299, through the end of speech, consists of the following terms:

Agent: People in the audience
 Act: Join this enormous adventure
 Agency: Special people with their blood on the bricks
 Purpose: Unnamed
 Scene: Notre Dame campus

The agents are people in the audience who are joining this enormous adventure (act) through the agency of special people who have their blood on the bricks at the University of Notre Dame (scene). Hesburgh does not name the purpose in this pentad.

The dominant term in pentad 13 is agency (Table 77). The **agency-agent** ratio suggests that the agency of special people with their blood on the bricks requires the agent of people in the audience in that people are the ones who make this kind of sacrifice to the University. The **agency-act** ratio suggests that the agency of special

people with their blood on the bricks requires the act of joining this enormous adventure in that these are the kinds of people required to make the campaign a success. The **agency-scene** ratio suggests that the agency of special people with their blood on the bricks requires the scene of the University of Notre Dame campus in that this is where, symbolically, the people will put their blood on the bricks. The **agency-purpose** ratio is not relevant because the purpose was not stated.

Table 77

Pentad 13 of the Opening Campaign Century Center

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

Summary of Dominant Terms

The dominant terms in the 13 pentads of "Opening Campaign Century Center" are:

1. Act: Building to a new level of accomplishment (Table 70)
 Founded the Universite de Notre Dame du Lac (Table 71)
 Burned down the university (Table 72)
 Has made progress since 1945 (Table 74)
 Moving up the list of university endowments (Table 75)
 Campaign for the University of Notre Dame (Table 76)
2. Agency: Notre Dame Night (Table 66)

Indomitable faith and vision (Table 73)
 Special people with blood on the bricks (Table 77)

3. Agent: Notre Dame people Table 65)
 The Rosenthals (Table 68)
4. Purpose: To reach 100% of the goal (Table 67)
 To surpass the goal of \$130 million (Table 69)

Of the 13 pentads that were identified, the results of the analysis revealed the following controlling terms: act was dominant six times, agency three times, agent two times, and purpose two times. Therefore, act emerged as the controlling term in this speech.

Summary of Dominant Terms for Speeches From the 70s

The following terms were found to be dominant in Hesburgh's speeches from the Seventies:

1. Act: Making Notre Dame a reality (Table 41)
 Presided over the Notre Dame alumni for 31 years (Table 42)
 Grew 10 times (Table 52)
 Went out of existence or became secularized (Table 55)
 Will make it (Table 56)
 Contribute more than \$130 million (Table 57)
 Decided to join the priesthood (Table 63)
 Building to a new level of accomplishment (Table 70)
 Founded the Universite de Notre Dame du Lac (Table 71)
 Burned down the university (Table 72)
 Has made progress since 1945 (Table 74)
 Moving up the list of university endowments (Table 75)
 Campaign for the University of Notre Dame (Table 76)
2. Purpose: To express appreciation for the growth of their children (Table 44)
 To express appreciation for what Notre Dame did for Bonnie (Table 45)
 To convey the positive impact of Notre Dame on her life (Table 46)
 To show that Notre Dame is still that kind of place to those who study there (Table 47)

- To renew the dignity of human life (Table 53)
 - To educate people on values and principle of how to live with change (Table 54)
 - To vindicate the faith of the young French priest (Table 58)
 - To support Notre Dame (Table 59)
 - Not to let Notre Dame go out of existence (Table 60)
 - To make the University a better place (Table 61)
 - To reach 100% of the goal (Table 67)
 - To surpass the goal of \$130 million (Table 68)
3. Agent: Notre Dame (Table 43)
 Father Sorin (Table 49)
 Father Sorin (Table 51)
 Notre Dame University students and alumni (Table 64)
 Notre Dame people (Table 65)
 The Rosenthals (Table 68)
4. Agency: 38th anniversary (Table 48)
 Catholic influence (Table 50)
 Leadership of John Cavanaugh (Table 52)
 Notre Dame Night (Table 66)
 Indomitable faith and vision (Table 73)
 Special people with blood on the bricks (Table 77)
5. Scene: Alumni Hall Chapel (Table 62).

Table 78 shows the frequencies of the dominant terms in speeches from the 70s. Hesburgh's speeches from the 70s featured act as a dominant term most often, followed by purpose; agent and agency were his dominant terms about half as often, and scene was dominant only once.

Table 78

Summary of All Dominant Terms From the 70s

Pentadic Terms	Frequencies
Act	13
Purpose	12
Agent	6
Agency	6
Scene	1

CHAPTER 6

ANALYSIS OF HESBURGH'S SPEECHES FROM THE 80s

This chapter is an analysis of Hesburgh's speeches from the 80s. These include the following: the Alumni Reunion Talk in 1983, the Edward Frederick Sorin Society on March 23, 1984, and a speech to the Alumni Reunion Banquet in 1986.

"Alumni Reunion Talk": 1983

Hesburgh gave a speech at an alumni reunion weekend at the University of Notre Dame in 1983. He acknowledges the presence of the alumni and reminds them that the weekend celebration is not about buildings; it is about the quality of life of the alumni. He tells them that it is important for them to come back to the source and be renewed. He recalls a story of an alumnus who, after he messed up his life, came back and visited different places on campus. The man confessed that the experience had changed his life and that he would return to his home and make things right with his family and revive his business. Hesburgh tells them of the unexpected visit by the U. S. Ambassador to England and how, at the end of his visit, he gave a quarter of a million dollars to the University because of the enthusiasm he saw on campus. Two Harvard University professionals who were visiting the University during a graduation exercise echoed a similar sentiment. Hesburgh tells the alumni that these were blessings from the Mother of God that reach the inner being to bring out

something better in all those who study and live at the University. He reminds the alumni to be thankful to God that the University of Notre Dame has touched them.

In Hesburgh's "Alumni Reunion Talk," 11 pentadic sets were identified. The pentadic terms and dominant terms for each are identified below.

Pentad 1

Pentad 1, located in paragraph 2 of page 300, consists of the following terms:

Agent: Alumni

Act: Coming back to campus

Agency: Rebirth

Purpose: To get renewed

Scene: Notre Dame campus, lakes, tower, dome, bells, the grotto, and the church

The agents are the alumni who have come back to campus (act) to get renewed (purpose). The agency for the renewal is rebirth that takes place by walking around the campus, lake, tower, dome, bells, the grotto, and the church (scene).

Agency is the dominant term in pentad 1 (Table 79). The **agency-agent** ratio suggests that the agency of rebirth requires the agent of alumni. Rebirth is a return to the origins that alumni experience when they return to their alma mater. The **agency-act** ratio suggests that the agency of rebirth requires the act of coming back to campus, a strong connection in that rebirth for alumni must happen where it originated--on the campus. The **agency-purpose** ratio suggests that the agency of rebirth requires the purpose of getting renewed in that it is logical that renewal is a result of rebirth. The **agency-scene** ratio suggests that the agency of rebirth requires the scene of the University of Notre Dame campus, lakes, the tower, dome, bells, the grotto, and the church; these are the places that were instrumental in what was initially established.

The **purpose-agency** ratio suggests that the purpose of getting renewed requires the agency of rebirth because rebirth signifies renewal.

Table 79

Pentad 1 of the Alumni Reunion Talk

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

Pentad 2

Pentad 2, situated in paragraph 2 of page 300, consists of the following terms:

Agent: Alumni

Act: Coming back to ideas

Agency: Rebirth

Purpose: To get renewed

Scene: Source (church, ideals, faith, etc.)

In this metaphoric pentad that duplicates the physical pentad 1, alumni are the agents who have come back (act) to the source (scene) that is represented by the church, ideals, faith, and the like. The purpose is for them to get renewed through the agency of rebirth.

The dominant term is act in pentad 2 (Table 80). The **act-agent** ratio suggests that the act of coming back to ideas requires the agent of alumni. This is a weak

connection in that anyone can come back to ideas, not only alumni. The **act-agency** ratio suggests that the act of coming back to ideas requires the agency of rebirth; renewing or revisiting ideas is a kind of rebirth. The **act-purpose** ratio suggests that the act of coming back to ideas requires the purpose of getting renewed in that revisiting ideas often prompts a recommitment to what those ideas represent. The **act-scene** ratio suggests that the act of coming back to ideas requires the scene of the source, which is the church, ideals, faith, and the like. The source is the place where the ideas originated.

Table 80

Pentad 2 of the Alumni Reunion Talk

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

The **agency-purpose** ratio suggests that the agency of rebirth requires the purpose of getting renewed because renewal is a process of rebirth. The **agency-scene** ratio suggests that the agency of rebirth requires the scene of the source.

Pentad 3

Pentad 3, situated on paragraph 3 of page 300, through paragraph 2 of page 301, consists of the following terms:

Agent: An alumnus
 Act: Came back to the University of Notre Dame
 Agency: An awakening
 Purpose: To redeem himself and be renewed
 Scene: Halls, chapel, the grotto, lakes, and Corby Hall

The agent is an alumnus who came back to the University of Notre Dame (act) through the agency of an awakening for the purpose of redeeming and renewing himself by visiting the halls, chapel, the grotto, lakes, and Corby Hall (scene).

Purpose is the dominant term in pentad 3 (Table 81). The **purpose-agent** ratio suggests that the purpose of redeeming oneself and being renewed requires the agent of an alumnus. There is no connection in this ratio because anyone can be redeemed and renewed without being an alumnus. The **purpose-act** ratio suggests that the purpose of redeeming himself and being renewed requires the act of coming back to the University of Notre Dame. This is logical if the original state was acquired from the University of Notre Dame; renewal means reconnection with the source. The **purpose-agency** ratio suggests that the purpose of redeeming oneself and being renewed requires the agency of an awakening in that there must be a realization of a need to seek a solution. The **purpose-scene** ratio suggests that the purpose of redeeming oneself and being renewed requires the scene of halls, chapel, the grotto, lakes, and Corby Hall. These are places where one can be in communion with one's inner self.

Table 81

Pentad 3 of the Alumni Reunion Talk

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

Pentad 4

Pentad 4, located in paragraph 1 of page 302, through paragraph 2, line 7, on page 302, consists of the following terms:

Agent: U.S. Ambassador to England

Act: Gave a quarter of a million dollars to the University of Notre Dame

Agency: Recognition of enthusiasm on campus

Purpose: To save the world by trained intelligence, competence, piety, commitment and enthusiasm together

Scene: The University of Notre Dame campus, full of enthusiasm

The agent is the U.S. Ambassador to England, who gave a quarter of a million dollars to the University of Notre Dame (act) through the agency of recognition of enthusiasm on the campus of the University of Notre Dame (scene). The purpose is to save the world by training intelligent, competent, pious, committed, and enthusiastic people.

There is no controlling term in pentad 4 (Table 82) because only **agency-scene** and **scene-agency** ratios are featured. The **agency-scene** ratio suggests that the agency of recognition of enthusiasm on campus requires the scene of the University

of Notre Dame campus, full of enthusiasm in that there must be enthusiasm on campus for it to be recognized. The **scene-agency** ratio suggests that the scene of the University of Notre Dame campus, full of enthusiasm, requires the agency of recognition of enthusiasm on campus because this is a unique characteristic of a university campus.

Table 82

Pentad 4 of the Alumni Reunion Talk

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

Pentad 5

Pentad 5, located on paragraph 2, line 7, of page 302, through paragraph 3 of page 302, consists of the following terms:

Agent: Hesburgh, Father Ned Joyce, Jim Frick, Father Jerry Wilson, Father Philmore, and others who were young and foolish
 Act: Increased university budget 13½ times
 Agency: Short space of time
 Purpose: Do what could never be done before
 Scene: The University of Notre Dame

The agent is Hesburgh, Father Ned Joyce, Jim Frick, Father Jerry Wilson, Father Philmore, and others who were young and foolish who increased the university budget 13½ times (act) over a short space of time (agency). The purpose is to attract the best people and to do what could never be done before. The scene is the University of Notre Dame.

The dominant term in pentad 5 is purpose (Table 83). The **purpose-agent** ratio suggests that the purpose of doing what could never be done before requires the agent of Hesburgh, Father Ned Joyce, Jim Frick, Father Jerry Wilson, Father Philmore, and others who were young and foolish. Doing what could never be done before requires agents who are young and foolish and do not have the experience to know that something cannot be done. The **purpose-act** ratio suggests that the purpose of doing what could never be done before requires the act of increasing the university budget 13½ times. Doing what could never be done before requires an amazing, dramatic, unusual act, and it is here--an increase of 13½ times in the university's budget. The **purpose-agency** ratio suggests that the purpose of doing what could never be done before requires the agency of a short space of time. This is a weak connection because doing this could have taken a long time just as well as a short time. But at least there is a match between an amazing act and a time frame that makes the act even more amazing and unusual. There is congruity in that both point to something very unusual. The **purpose-scene** ratio suggests that the purpose of doing what could never be done before requires the scene of the University of Notre Dame. Doing what could never be done before could be done anywhere, not only at the University of Notre Dame. But Hesburgh clearly sees similitude between the two

in that most universities would not try to achieve this purpose--it is too unrealistic. But the University of Notre Dame did. Again, there is congruence here if not the same direct results evident in most of the other ratios in the other pentads.

Table 83

Pentad 5 of the Alumni Reunion Talk

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

Pentad 6

Pentad 6, situated on paragraph 4 of page 302, consists of the following terms:

Agent: The University of Notre Dame

Act: Built \$200 million facilities

Agency: Our Lady, hearts and dedication of Jim Freck, Ned Joyce, and others

Purpose: To build facilities that are unmatched in most universities on this earth

Scene: The University of Notre Dame campus

The agent is the University of Notre Dame that built facilities worth 200 million dollars through the agency of Our Lady and the hearts and dedication of Jim Freck, Ned Joyce, and others. The purpose is to build facilities on the University of Notre Dame campus (scene) that are unmatched in most universities on this earth.

Act is the dominant term in pentad 6 (Table 84). The **act-agent** ratio suggests that the act of building \$200 million facilities requires the agent of the University of Notre Dame. This is a weak connection in that \$200 million facilities can be built anywhere, not only at the University of Notre Dame. However, only a major university with excellent resources could do this, so the suggestion here is that the University of Notre Dame is such a university. The **act-agency** ratio suggests that the act of building \$200 million facilities requires the agency of Our Lady and the hearts and dedication of Jim Freck, Ned Joyce, and others. To build \$200 million facilities requires divine assistance and the hard work of many people. The **act-purpose** ratio suggests that the act of building \$200 million facilities requires the purpose of building facilities that are unmatched in most universities on this earth. Buildings worth \$200 million are likely to be virtually unmatched on university campuses. The **act-scene** ratio suggests that the act of building 200-million-dollar facilities requires the scene of the University of Notre Dame campus. Such facilities could be built on other university campuses, but, again, the suggestion being made here is that to build such buildings requires a very special university, and the University of Notre Dame qualifies as that kind of university.

The **purpose-act** ratio suggests that the purpose of building facilities that are unmatched in most universities on this earth requires the act of building \$200 million facilities because such buildings require a lot of money that other universities may not be able to afford.

Table 84

Pentad 6 of the Alumni Reunion Talk

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

Pentad 7

Pentad 7, situated in paragraph 1 of page 303, through paragraph 2, line 7,

consists of the following terms:

Agent: We (Hesburgh and others at the University of Notre Dame)
 Act: Added to endowment (and passing other schools on the endowment list)
 Agency: Slowly, imperceptibly, and in accelerated fashion
 Purpose: To maintain the spirit of faith
 Scene: The University of Notre Dame

Hesburgh and others at the University of Notre Dame slowly, imperceptibly, and in accelerated fashion (agency) added to the endowment and passed other schools on the endowment list (act) to maintain the spirit of faith (purpose) at the University of Notre Dame (scene).

Act is the dominant term in pentad 7 (Table 85). The **act-agent** ratio suggests that the act of adding to the endowment and passing other schools on the endowment list requires the agent of Hesburgh and others at the University of Notre Dame. Passing other schools on the endowment list requires people of unusual talent, and

those are the kind of people at the University of Notre Dame. The **act-agency** ratio suggests that the act of adding to the endowment and passing other schools on the endowment list requires the agency of building slowly, imperceptibly, and in an accelerated fashion. Passing other schools on the endowment list requires that the passing be done slowly and in an accelerated fashion. There is no other way to do it--he has covered them all--fast and slow. The **act-purpose** ratio suggests that the act of adding to the endowment and passing other schools on the endowment list requires the purpose of maintaining the spirit of faith. The **act-scene** ratio suggests that the act of adding to the endowment and passing other schools on the endowment list requires the scene of the University of Notre Dame. Passing other schools is only possible for very select schools, and the University of Notre Dame is such a school.

The **purpose-agent** ratio suggests that the purpose of maintaining the spirit of faith requires the agent of Hesburgh and others at the University of Notre Dame. Maintaining the spirit of faith requires people who have a faith, and Hesburgh and others at the University of Notre Dame are such people.

Table 85

Pentad 7 of the Alumni Reunion Talk

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

Pentad 8

Pentad 8, situated in paragraph 2, line 7 of page 303, through paragraph 1 on page 304, consists of the following terms:

Agent: Father Hesburgh

Act: Gives mass Sunday nights

Agency: Campus visits

Purpose: To get pulse of campus, to receive greatest grace

Scene: Residency halls

The agent is Father Hesburgh, who gives mass on Sunday nights (act) through the agency of campus visits to residency halls (scene). His purpose is to get the pulse of the campus and receive the greatest grace.

The dominant term in pentad 8 is purpose (Table 86). The **purpose-agent** ratio suggests that the purpose of getting the pulse of the campus and receiving the greatest grace requires the agent of Father Hesburgh. This is a weak connection in that others can get the pulse of the campus and receive the greatest grace--not only

Father Hesburgh. Because he is the president of the University of Notre Dame, however, he would want to stay in touch with the pulse of the campus; because he is a priest, he would want to receive grace. There is congruence between purpose and agent. The **purpose-act** ratio suggests that the purpose of getting the pulse of the campus and receiving the greatest grace requires the act of giving mass Sunday nights. This is a weak connection in that there are other means of getting the pulse of campus and receiving the greatest grace. Very few activities would allow Hesburgh to do both at the same time, however, so there is a connection between purpose and act. Few other acts could fulfill this twofold purpose. The **purpose-agency** ratio suggests that the purpose of getting the pulse of campus and receiving the greatest grace requires the agency of campus visits in that without such visits, one cannot get the pulse of the campus. The **purpose-scene** ratio suggests that the purpose of getting the pulse of campus and receiving the greatest grace requires the scene of residency halls. Visiting other parts of the campus can achieve the same results, but the residency halls are likely to be places where Hesburgh gets the most information about the lives of the students.

Table 86

Pentad 8 of the Alumni Reunion Talk

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

Pentad 9

Pentad 9, located on paragraph 2 of page 304, consists of the following terms:

Agent: University of Notre Dame students

Act: Praying

Agency: Sitting and bundled up in places of prayer

Purpose: To pray out of the inner spirits of their hearts

Scene: The grotto

The University of Notre Dame students perhaps pray more than Hesburgh prays (act) as they sit and bundle up in places of prayer (agency) to pray out of the inner spirits of their hearts. The scene is the grotto and other places on campus.

The act is the dominant term in pentad 9 (Table 87). The **act-agent** ratio suggests that the act of praying requires the agent of the University of Notre Dame students in that this is expected in Catholic schools such as the University of Notre Dame. The **act-agency** ratio suggests that the act of praying is congruent with the agency of sitting and bundling up in places of prayer. The **act-purpose** ratio suggests that the act of praying requires the purpose of praying out of the inner spirits of their hearts, which is an expected experience when praying. The **act-scene** ratio suggests

that the act of praying requires the scene of the grotto. This is a weak connection in that praying can take place anywhere, not only at the grotto. A grotto, however, is a place for prayer, so there is an appropriate and expected relationship between act and scene.

The **agency-act** ratio suggests that the agency of sitting and bundling up in places of prayer requires the act of praying because this is acceptable behavior in such places. The **purpose-act** ratio suggests that the purpose of praying out of the inner spirits of their hearts requires the act of praying. Praying has to do with reaching the inner spirit.

Table 87

Pentad 9 of the Alumni Reunion Talk

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

Pentad 10

Pentad 10, situated in paragraph 3 of page 304, through line 26 on page 305, consists of the following terms:

Agent: Center for Social Concern
 Act: Teaches students how to care

Agency: Graciousness and joy

Purpose: To love God by loving our afflicted neighbors

Scene: All over the country and the world

The Center for Social Concern is the agent that teaches students how to care for the less fortunate through the agency of graciousness and joy for the purpose of keeping the world glued together all over this country and in the world (scene).

Purpose is the dominant term in pentad 10 (Table 88). The **purpose-agent** ratio suggests that the purpose of loving God by loving our afflicted neighbors requires the agent of the Center for Social Concerns. Other agents can do this, but the Center for Social Concerns clearly is devoted to such loving. The **purpose-act** ratio suggests that the purpose of loving God by loving our afflicted neighbors requires the act of teaching young people how to love in this way, which is happening with the students at the University of Notre Dame. The **purpose-agency** ratio suggests that the purpose of loving God by loving our afflicted neighbors requires the agency of graciousness and joy in that these are the qualities necessary to show God's love. The **purpose-scene** ratio suggests that the purpose of loving God by loving our afflicted neighbors requires the scene of all over the country and the world. The afflicted who need to be loved are located all over the country and the world.

The **act-scene** ratio suggests that the act of teaching students how to care requires the scene of all over the country and the world. Students are in all these places, and those who need care are all over the country and the world.

Table 88

Pentad 10 of the Alumni Reunion Talk

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

Pentad 11

Pentad 11, located in paragraph 1 of page 305, through page 306, consists of the following terms:

Agent: The University of Notre Dame

Act: Touched the inner being

Agency: Spiritual reality, faith, commitment, and enthusiasm

Purpose: To go out and make the world a better place

Scene: A special place, the University of Notre Dame campus

The agent is the University of Notre Dame that touched the inner being of people's lives (act) through the agency of spiritual reality, faith, commitment, and enthusiasm at a special place, the University of Notre Dame campus (scene). The purpose is going out and making the world a better place.

The agency is the dominant term in pentad 11 (Table 89). The **agency-agent** ratio suggests that the agency of spiritual reality, faith, commitment, and enthusiasm requires an agent with these qualities, and Hesburgh suggests the University of Notre Dame has them. The **agency-act** ratio suggests that the agency of spiritual reality,

faith, commitment, and enthusiasm requires the act of touching the inner being, which is expected behavior. The **agency-purpose** ratio suggests that the agency of spiritual reality, faith, commitment, and enthusiasm requires the purpose of going out and making the world a better place. The connection here is that these qualities must be applied to make the world a better place. The **agency-scene** ratio suggests that the agency of spiritual reality, faith, commitment, and enthusiasm requires the scene of a special place, the University of Notre Dame campus. Other places offer spiritual reality, faith, commitment, and enthusiasm besides the University of Notre Dame, but it is the special kind of place that embodies these qualities.

Table 89

Pentad 11 of the Alumni Reunion Talk

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

Summary of Dominant Terms

The dominant terms in the 11 pentads of “Alumni Reunion Talk” are:

1. Act: Coming back to ideas (Table 80)
Built \$200 million facilities (Table 84)

Added to endowment (and passing other schools on the endowment list) (Table 85)
Praying (Table 87)

2. Purpose: To redeem himself and be renewed (Table 81)
Do what could never be done before (Table 83)
To get pulse of campus, to receive greatest grace (Table 86)
To love God by loving our afflicted neighbors (Table 88)
3. Agency: Rebirth (Table 79)
Spiritual reality, faith, commitment, and enthusiasm (Table 89).

Of the 11 pentads, two dominant terms emerged--act and purpose. Both are dominant four times, while agency is two times. One pentad had no controlling term.

“Edward Frederick Sorin Society”: March 23, 1984

“Edward Frederick Sorin Society” was a group of alumni committed to giving \$1,000 or more annually to the University; Hesburgh addressed this group during a weekend meeting on the campus of the University of Notre Dame on March 23, 1984. Quoting Father Sorin, Hesburgh wanted the alumni to feel “totally and completely welcomed.” He gave them an overview of the activities that were planned for them, promising them a busy weekend. Among other things, they would attend a French dinner and watch a film, “The University,” which will help them see what is happening on campus, a story that each one of them will help to write. He invites them to take the time to understand what is happening on campus.

In Hesburgh’s “Edward Frederick Sorin Society,” three pentads were identified. The pentads and dominant terms for each are described below.

Pentad 1

Pentad 1, situated in paragraph 2 of page 307, consists of the following terms:

Agent: Many people

Act: Give mightily of themselves
 Agency: Enormous dedication
 Purpose: To make this place what it is
 Scene: University of Notre Dame

The agents are many people who give mightily of themselves (act) through the agency of enormous dedication for the purpose of making this place what it is. The scene is the University of Notre Dame.

The dominating term in pentad 1 is agency (Table 90). The **agency-agent** ratio suggests that the agency of enormous dedication requires the agent of many people. Many dedicated people do make a difference in whatever needs to be done. The **agency-act** ratio suggests that the agency of enormous dedication requires the act of giving mightily of oneself; the amount of dedication will equal the act of giving. The **agency-purpose** ratio suggests that the agency of enormous dedication requires the purpose of making this place what it is in that dedication focuses on an achievable goal and an ideal toward which the dedicated are working. The **agency-scene** ratio suggests that the agency of enormous dedication requires the scene of the University of Notre Dame. This is a weak connection in that dedication can be found at many universities. Given that Hesburgh sees the dedication of the agents as unusual, however, the scene--University of Notre Dame--must be worthy of this dedication.

Table 90

Pentad 1 of the Edward Fredrick Sorin Society

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

The **agent-purpose** ratio suggests that the agent of many people requires the purpose of making this place what it is because transforming a place is a work of many people. The **act-purpose** ratio suggests that the act of giving mightily of themselves requires the purpose of making this place what it is because dedication leads to success.

Pentad 2

Pentad 2, located in paragraph 2 of page 307, consists of the following terms:

Agent: You (the people participating in tomorrow's program)

Act: Going full blast

Agency: Panoply of experience, film, mass, sermon

Purpose: To make you feel a part of this place

Scene: The University of Notre Dame campus

The agent is you the people participating in tomorrow's program that will go full blast (act) through the agency of panoply of experience, film, mass, and sermon for the purpose of making participants feel a part of this place, the University of Notre Dame campus (scene).

Agency is the dominant term in pentad 2 (Table 91). The **agency-agent** ratio suggests that the agency of panoply of experience, film, mass, and a sermon requires an agent who participates in these experiences. The **agency-act** ratio suggests that the agency of panoply of experience, film, mass, and a sermon requires the act of going full blast in that one needs to get fully involved to experience something. The **agency-purpose** ratio suggests that the agency of panoply of experience, film, mass, and a sermon requires the purpose of making participants feel a part of this place, which is what these experiences are meant to do. The **agency-scene** ratio suggests that the agency of panoply of experience, film, mass, and a sermon requires the scene of the University of Notre Dame campus. A source must provide the experience, and that source here is the University of Notre Dame.

Table 91

Pentad 2 of the Edward Fredrick Sorin Society

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

Pentad 3

Pentad 3, situated in paragraph 4 of page 307, consists of the following terms:

Agent: You

Act: Helping to write the Notre Dame story

Agency: Marvelous experience

Purpose: To belong to something rich and deep in its meaning

Scene: America

The people are the agents who are the writers of the Notre Dame story through the agency of marvelous experience for the purpose of belonging to something rich and deep in its meaning in America (scene).

Act is the dominant term in pentad 3 (Table 92). The **act-agent** ratio suggests that the act of helping to write the Notre Dame story requires an agent who writes the story. The **act-agency** ratio suggests that the act of helping to write the Notre Dame story requires the agency of marvelous experience in that one must have experienced something to be able to write a story about it. The **act-purpose** ratio suggests that the act of helping write the Notre Dame story requires the purpose of belonging to something rich and deep in its meaning. A good story derives from rich and deep meanings, not simplistic, superficial formulas. The **act-scene** ratio suggests that the act of helping write the Notre Dame story requires the scene of America, an appropriate congruence because this is where Notre Dame is situated.

Table 92

Pentad 3 of the Edward Fredrick Sorin Society

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

Summary of Dominant Terms

The dominant terms in the three pentads of “Edward Frederick Sorin Society” are:

1. Agency: Enormous dedication (Table 90)
Panoply of experience, film, mass, sermon (Table 91)
2. Act: Helping to write the Notre Dame story (Table 92)

Of the three pentadic sets identified, agency was dominant two times, and act was dominant in one pentad. The dominant term in this address is agency.

“Alumni Reunion Banquet”: 1986

Hesburgh’s speech to the Alumni Reunion Banquet in 1986 was one of the last addresses he presented to the alumni as president of the University of Notre Dame before he retired in 1987. Thus, he declares at the beginning of his speech that he wants to be a little nostalgic after all his years as president of the University. Hesburgh recounts how, in 1952, John Cavanaugh invited him to assume the office of

president, and the first decision he made was to choose Ned Joyce as vice president. Hesburgh and Ned Joyce blended their different administrative skills for 34 years to make the University what it was. He attributes their success to the alumni for their enormous support as they contributed 86% of the money raised during fund-raising campaigns. He is quick to say that he expected them to give more on the present campaign. He reminisces on the visit by a world leader who after his visit, sent a check of a quarter of a million dollars; Dr. Schweitzer, who gave up many opportunities in life to spend 40 years in Africa; and a visit by an Archbishop from Paris who marveled at the prayer life of students on campus. He concludes by stating that the 34 years he and Ned Joyce have spent at the University of Notre Dame were worthwhile. He appreciates associating with the alumni and helping them grow toward goodness.

In Hesburgh's "Alumni Reunion Banquet," nine pentadic sets were identified. The pentadic terms and dominant terms for each are identified below.

Pentad 1

Pentad 1, situated in paragraph 2 of page 308, through line 7 on page 309, consists of the following terms:

Agent: Hesburgh and Father Ned Joyce and other administrators
 Act: Blended administrative skills
 Agency: Different approaches to problems
 Purpose: To make the University better
 Scene: 1952 to present

The agents are Hesburgh and Father Ned Joyce and other administrators who blended their administrative skills (act) through the agency of different approaches to problems for the purpose of making the University better (scene).

The agency is the dominant term in pentad 1 (Table 93). The **agency-agent** ratio suggests that different approaches to problems required agents who have different administrative styles, which Hesburgh, Father Ned Joyce, and the other administrators did. The **agency-act** ratio suggests that the agency of different approaches to problems requires the act of blending administrative skill; when styles differ, they must be blended if people are going to work together effectively. The **agency-purpose** ratio suggests that the agency of different approaches to problems requires the purpose of making the university better in that this gives the University more options for effectiveness. The **agency-scene** ratio suggests that the agency of different approaches to problems requires the scene of 1952 to the present (1986). This is a weak connection in that using different approaches to problems can be done at any time, although congruence exists because different approaches were used during this time period.

Table 93

Pentad 1 of the Alumni Reunion Banquet

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

The **agent-agency** ratio suggests that the agents Hesburgh, Father Ned Joyce, and the other administrators require the agency of different approaches to problems so they would make effective decisions. The **act-agency** ratio suggests that the act of blending administrative skills requires the agency of different administrative skills. Blending suggests differences in administrative skills that must be unified for effective administration. The **act-purpose** ratio suggests that the act of blending administrative skills requires the purpose of making the University better. Administrative skills are geared toward making universities better, and this was the situation with Hesburgh, Father Ned Joyce, and the other administrators. The **purpose-act** ratio suggests that the purpose of making the University better requires the act of blending administrative skills.

Pentad 2

Pentad 2, situated on paragraph 1 of page 309, through line 7 of page 310, consists of the following terms:

Agent: We (Hesburgh, Ned, and numerous other people)
 Act: Put their life's blood on the bricks
 Agency: Numbers regarding increases in budget, building, scholarships, and endowed professorships
 Purpose: To make progress
 Scene: 1952 to present (1986)

Hesburgh, Ned, and numerous other people are the agents who spill their life's blood on the bricks (act) of the University of Notre through the agency of numbers regarding increases in budget, building, scholarships, and endowed professorships. They do so to make progress from 1952 to the present (scene).

Purpose is the dominant term in pentad 2 (Table 94). The **purpose-agent** ratio suggests that the purpose of making progress requires the agent of Hesburgh, Ned, and numerous other people. The efforts of many people are required to make progress. The **purpose-act** ratio suggests that the purpose of making progress requires the act of putting their life's blood on the bricks--a metaphor for sacrifice--and to make progress, some sacrifices must be made. The **purpose-agency** ratio suggests that the purpose of making progress requires the agency of numbers regarding increases in budget, buildings, scholarships, and endowed professorships. Growth in these areas signifies progress. The **purpose-scene** ratio suggests that the purpose of making progress requires the scene of 1952 to the present (1986), and progress was made during that time period.

The **act-agent** ratio suggests that the act of putting their life's blood on the bricks requires the agent of Hesburgh, Ned, and numerous other people. This is a symbolic act that only human agents can do and is demonstrated by the lives of Hesburgh, Ned, and numerous other people. The **agency-purpose** ratio suggests that the agency of numbers regarding increases in budget, building, scholarships, and endowed professorships requires the purpose of making progress. These are the instruments that make progress real.

Table 94

Pentad 2 of the Alumni Reunion Banquet

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

Pentad 3

Pentad 3, located on line 7 of page 310, through paragraph 2 of page 310, consists of the following terms:

Agent: The people of Notre Dame

Act: Rise to the top

Agency: Marriages, family life, the quality of children, professions, and businesses

Purpose: To represent the University of Notre Dame in everything they do

Scene: All around the country

The agents are the people of Notre Dame who, by their marriages, family life, the quality of their children, professions, and businesses (agency), rise to the top (act). The purpose is to represent the University of Notre Dame in everything they do all around the country (scene).

Purpose is the dominant term in pentad 3 (Table 95). The **purpose-agent** ratio suggests that the purpose of representing the University of Notre Dame in everything they do requires the agent of the people of Notre Dame; this connection is logical and expected. The **purpose-act** ratio suggests that the purpose of representing

the University of Notre Dame in everything they do requires the act of rising to the top in that they need to maintain the high performance standards that the University of Notre Dame represents. The **purpose-agency** ratio suggests that the purpose of representing the University of Notre Dame requires the agency of marriages, family life, and the quality of children, professions, and businesses in that these are the day-to-day involvements that will show the Notre Dame influence. The **purpose-scene** ratio suggests that the purpose of representing the University of Notre Dame requires the scene of all around the country, and graduates from the University of Notre Dame are represented all over the country.

The **agent-purpose** ratio suggests that the people of the University of Notre Dame require the purpose of representing the University of Notre Dame in everything they do because of their connection with the school.

Table 95

Pentad 3 of the Alumni Reunion Banquet

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

Pentad 4

Pentad 4. located on paragraph 3 of page 310, through line 2 of page 311.

consists of the following terms:

Agent: Notre Dame Alumni

Act: Raised 86% of the fund-raising campaigns

Agency: Enormous, heartfelt, unprecedented support, pride, geared toward excellence

Purpose: To support the University of Notre Dame

Scene: This land

The agents are the Notre Dame alumni who raised 86% of the funds generated in the fund-raising campaigns (act) through the agency of enormous, heartfelt, unprecedented support and pride, with the means geared toward excellence for the purpose of supporting the University of Notre Dame in this land (scene).

The dominant term in pentad 4 is purpose (Table 96). The **purpose-agent** ratio suggests that the purpose of supporting the University of Notre Dame requires the agent of the University of Notre Dame alumni in that they are a group that is expected to support their alma mater. The **purpose-act** ratio suggests that the purpose of supporting the University of Notre Dame requires the act of raising funds during fund-raising campaigns to provide the necessary funds to run the institution. The **purpose-agency** ratio suggests that the purpose of supporting the University of Notre Dame requires the agency of enormous, heartfelt, unprecedented support, and pride, geared toward excellence. To support a university requires these agencies. The **purpose-scene** ratio suggests that the purpose of supporting the University of Notre Dame requires the scene of this land in that this is where the University is situated.

Table 96

Pentad 4 of the Alumni Reunion Banquet

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

The **act-agency** ratio suggests that the act of raising 86% of the fund-raising campaign requires the agency of enormous, heartfelt, unprecedented support, and pride, geared toward excellence, because these are qualities needed to raise such amounts. The **act-purpose** ratio suggests that the act of raising 86% of the fund-raising campaign requires the purpose of supporting the University of Notre Dame because funds are raised for such purposes. The **agency-purpose** ratio suggests that the agency of enormous, heartfelt, unprecedented support, and pride, geared toward excellence, requires the purpose of supporting the University of Notre Dame. These are necessary means of supporting the University.

Pentad 5

Pentad 5, situated on paragraph 1 of page 311, consists of the following terms:

Agent: Famous world leader

Act: Gave a quarter of a million dollars to the University of Notre Dame

Agency: Recognition of enthusiasm on campus

Purpose: To build the enthusiasm some more

Scene: University of Notre Dame, full of enthusiasm

The agent is a famous world leader who gave a quarter of a million dollars to the University of Notre Dame (act) through the agency of recognition of enthusiasm on campus at the University of Notre Dame that is full of enthusiasm (scene). The purpose was to build enthusiasm more.

The dominant term in pentad 5 is agency (Table 97). The **agency-agent** ratio suggests that the agency of recognition of enthusiasm on campus requires the agent of a famous world leader. This is a weak connection in that anyone can recognize enthusiasm, not only a famous world leader. There is a congruence between these terms, however, in that the enthusiasm is so special that even a world leader with many important things on his mind recognizes the enthusiasm at the University of Notre Dame. The **agency-act** ratio suggests that the agency of recognition of enthusiasm on campus requires the act of giving a quarter of a million dollars to the University of Notre Dame in that people give to what interests them and captures their attention. The University of Notre Dame's enthusiasm prompted such giving. The **agency-purpose** ratio suggests that the agency of recognition of enthusiasm on campus requires the purpose of continuing to increase the enthusiasm. When something like enthusiasm is so special and produces such extraordinary results, it should be cultivated.

The **purpose-scene** ratio suggests that the purpose of recognition of enthusiasm requires the scene of the University of Notre Dame, full of enthusiasm. There must be a Notre Dame with enthusiasm for that enthusiasm to be recognized.

Table 97

Pentad 5 of the Alumni Reunion Banquet

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

Pentad 6

Pentad 6, situated on paragraph 2 of page 311 through paragraph 3, line 9 of page 311, consists of the following terms:

Agent: Albert Schweitzer

Act: Dropped wonderful opportunities to be a theologian, concert organist, and great doctor

Agency: 40 years of service

Purpose: To serve the poor

Scene: Gabon, French Equatorial Africa

The agent is Albert Schweitzer, who dropped wonderful opportunities to be a theologian, concert organist, and a great doctor (act) through the agency of 40 years of service for the purpose of serving the poor in Gabon, French Equatorial Africa (scene).

The dominant term in pentad 6 is purpose (Table 98). The **purpose-agent** ratio suggests that the purpose of serving the poor requires the agent of Albert Schweitzer. This is a weak connection in that anyone can serve the poor, not only

Albert Schweitzer. That he did serve the poor, however, creates consubstantiality or shared substance here. The **purpose-act** ratio suggests that the purpose of serving the poor requires the act of dropping wonderful opportunities to be a theologian, concert organist, and great doctor. Helping the poor requires personal sacrifice, which the dropping of these opportunities represents. The **purpose-agency** ratio suggests that the purpose of serving the poor requires the agency of 40 years of service, a congruence in that true service requires time. The **purpose-scene** ratio suggests that the purpose of serving the poor requires the scene of Gabon, French Equatorial Africa, in that this is one of the places that needs such service.

Table 98

Pentad 6 of the Alumni Reunion Banquet

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

Pentad 7

Pentad 7, located on paragraph 3, line 9 of page 311 through paragraph 1 of page 312, consists of the following terms:

Agent: Dr. Dooleys of today

Act: Tutoring, serving as big brother/big sister, caring for the old, sitting with the dying, helping Mongoloid children, looking out for minority children

Agency: Spirit

Purpose: To help the poor

Scene: This country and all around the world

The agents are the Dr. Dooleys of today who tutor, serve as big brothers/big sisters, care for the old, sit with the dying, help Mongoloid children, and look out for minority children (act) in this country and all around the world (scene) through the agency of the spirit. The purpose is to help the poor.

Act is the dominant term in pentad 7 (Table 99). The **act-agent** ratio suggests that the act of tutoring, serving as big brother/big sister, caring for the old, sitting with the dying, helping Mongoloid children, and looking out for minority children requires the agent of the Dr. Dooleys of today in that there must be people with his qualities willing to do such tasks. The **act-agency** ratio suggests that the acts of service require the agency of the spirit in that this is the motivating factor of such activities. The **act-purpose** ratio suggests that acts of service do provide help to the poor. The **act-scene** ratio suggests that the acts of service require the scene of this country and all around the world in that the poor who need the service offered are found all over the world.

The **scene-agent** ratio suggests that the scene of this country and all around the world requires the agent of the Dr. Dooleys of today because the poor who need help still prevail all around.

Table 99

Pentad 7 of the Alumni Reunion Banquet

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

Pentad 8

Pentad 8, located on paragraph 2 of page 312 through paragraph 4, line 7 of page 312, consists of the following terms:

Agent: Jean-Mari Lustiger

Act: Impressed by young people fervent and full of idealism

Agency: Students praying and celebrating mass

Purpose: Unnamed

Scene: The University of Notre Dame campus

Jean-Mari Lustiger is the agent who was impressed by fervent young people full of idealism (act) through the agency of students praying and celebrating mass at the University of Notre Dame campus (scene). The purpose is not stated.

Agency is the dominant term in pentad 8 (Table 100). The **agency-act** ratio suggests that the agency of students praying and celebrating mass requires the act of being impressed by young people fervent and full of idealism. If one is going to be impressed by idealistic young people, students praying and celebrating mass are likely to create such an impression. The **agency-scene** ratio suggests that the agency

of students praying and celebrating mass requires the scene of the University of Notre Dame campus in that this is expected behavior in a Christian institution such as the University of Notre Dame. The **agency-agent** ratio suggests that the agency of students praying and celebrating mass requires the agent of Jean-Mari Lustiger. There is no connection between the terms in this ratio. The **agency-purpose** ratio does not apply because the purpose was not stated.

Table 100

Pentad 8 of the Alumni Reunion Banquet

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

Pentad 9

Pentad 9, situated on paragraph 4, line 7 of page 312 through page 314,

consists of the following terms:

Agent: Hesburgh and Ned Joyce and the University of Notre Dame

Act: Turning out people who are loving and faithful

Agency: The help of a lot of people

Purpose: To cultivate the love of God and love of our fellowman

Scene: University of Notre Dame campus in South Bend, Indiana

The agents are Hesburgh and Ned Joyce and the University of Notre Dame,

who are turning out people who are loving and faithful (act) through the agency of the

help of many people at the University of Notre Dame campus in South Bend, Indiana (scene). The purpose is to create people who love God and love their fellowman.

Purpose is the dominant term in pentad 9 (Table 101). The **purpose-agent** ratio suggests that cultivating the love of God and of fellowman requires the agent of Hesburgh and Ned Joyce and the University of Notre Dame. This is a weak connection in that others besides these individuals can do this. However, they are depicted as people with the kinds of characters required to accomplish this purpose. The **purpose-act** ratio suggests that the purpose of cultivating the love of God and the love of our fellowman requires the act of turning out people who are loving and faithful in that these are the qualities needed to cultivate the love of God and humanity. The **purpose-agency** ratio suggests that the purpose of cultivating the love of God and the love of our fellowman requires the agency of helping many people. The **purpose-scene** ratio suggests that the purpose of cultivating the love of God and the love of our fellow man requires the scene of the University of Notre Dame campus in South Bend, Indiana. Although this purpose can be achieved anywhere, it is more easily achieved at a Christian institution such as the University of Notre Dame.

Table 101

Pentad 9 of the Alumni Reunion Banquet

Elements of the Pentad	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Purpose	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene-Purpose

Note. Lighter shading equals weak connection; darker shading equals strong connection.

Summary of Dominant Terms

The dominant terms in the nine pentads of "Alumni Reunion Banquet" are:

1. Purpose: To make progress (Table 94)
 To represent the University of Notre Dame in everything they do (Table 95)
 To support the University of Notre Dame (Table 96)
 To serve the poor (Table 98)
 To cultivate the love of God and love of our fellowman (Table 101)
2. Agency: Different approaches to problems (Table 93)
 Recognition of enthusiasm on campus (Table 97)
 Students praying and celebrating mass (Table 100)
3. Act: Tutoring, serving as big brother/big sister, caring for the old, sitting with the dying, helping Mongoloid children, looking out for minority children (Table 99)

In the nine pentads identified in this speech, purpose was dominant five times, agency three times, and act once. The term that is controlling in this speech is purpose.

Summary of Dominant Terms for Speeches From the 80s

The following terms were found to be dominant in Hesburgh's speeches from the 80s:

1. Purpose: To redeem himself and be renewed (Table 81)
 Do what could never be done before (Table 83)
 To get pulse of campus, to receive greatest grace (Table 86)
 To love God by loving our afflicted neighbors (Table 88)
 To make progress (Table 94)
 To represent the University of Notre Dame in everything they do (Table 95)
 To support the University of Notre Dame (Table 96)
 To serve the poor (Table 98)
 To cultivate the love of God and love of our fellowman (Table 101)
2. Act: Coming back to ideas (Table 80)
 Built \$200 million facilities (Table 84)
 Added to endowment (and passing other schools on the endowment list) (Table 85)
 Praying (Table 87)
 Helping to write the Notre Dame story (Table 92)
 Tutoring, serving as big brother/big sister, caring for the old, sitting with the dying, helping Mongoloid children, looking out for minority children (Table 99)
3. Agency: Rebirth (Table 79)
 Spiritual reality, faith, commitment, and enthusiasm (Table 89)
 Enormous dedication (Table 90)
 Panoply of experience, film, mass, sermon (Table 91)
 Different approaches to problems (Table 93)
 Recognition of enthusiasm on campus (Table 97)
 Students praying and celebrating mass (Table 100).

Table 102 shows the frequencies of the dominant terms in speeches from the 80s.

Table 102

Summary of All Dominant Terms From the 80s

Pentadic Terms	Frequencies
Purpose	9
Agency	7
Act	6
Agent	0
Scene	0

Hesburgh's speeches from the 80s featured purpose as a dominant term most often, followed by agency, and then act. Agent and scene never functioned in this capacity in the speeches analyzed.

CHAPTER 7

CONCLUSION

Overview of Study

Theodore Hesburgh, president emeritus of the University of Notre Dame, was one of the most successful university presidents in terms of fund raising. At the time of his retirement in 1987, alumni giving rose from about 50% when he became president in 1952 to about 86% of the total funds received by the University in 1987 (Hesburgh, 1999). Hesburgh's renown as a successful university president is marked by the 146 honors and honorary degrees awarded to him. Kerry Temple states, "Notre Dame's growth under Hesburgh was the amassing of adequate financial resources to underwrite the University's aspirations—an advantage Notre Dame lacked throughout its first century" (1979, p. 70). Thomas Stritch contends that "Hesburgh's achievement was like the mustard seed of the biblical parable. . . . His accomplishments are of a magnitude none of his predecessors would have dreamed of" (1987, p. 27). Schaal (1987) confirms that with his new title as president emeritus, "Father Ted [as he is sometimes called] will still be involved in some administration functions, including fund raising" (p. 6).

In the fund-raising field, information is scarce on what makes presidents successful fundraisers. Although educational costs continue to escalate, university presidents are increasingly expected to excel in raising funds for their institutions.

For those presidents who succeed, success is reported in terms of the amount of money they raise, and little is said about the techniques they use to raise funds. This study examines Father Hesburgh's success as a fund-raiser with the alumni at the University of Notre Dame. It investigates how Father Hesburgh structured his rhetoric in his fund-raising speeches to alumni to affect their perceptions in ways that encouraged giving.

The data used for this study are Hesburgh's nine available tape-recorded fund-raising speeches and one video presentation that were transcribed for analysis. The study assumes a rhetorical design, specifically the Burkean pentad, in an attempt to understand Hesburgh's motive for developing his fund-raising rhetoric with the alumni. Pentadic analysis allows for principles of act, scene, agent, agency, and purpose to be applied to a text to discover human motives. The act refers to the action or actions taken by the agent. The scene is the location, situation, or environment where the action takes place. The agent is the individual, group, or main character the rhetor presents as player of the act. The agency is the means or instrument for accomplishing the act. The purpose suggests what the agent seeks to accomplish through the act--the reason for the act.

The second part of the pentadic analysis involves pairing the terms to create ratios. The term that dominates or affects the other in the ratio is the controlling term. Burke suggests that the controlling term then defines how the rhetor creates a worldview to make the audience consubstantial. When an audience is consubstantial or identifies with the rhetor, persuasion results.

Interpretation of Pentadic Analyses

This section is divided into two parts, “Frequency of Dominant Terms” and “Meaning of Dominant Terms.” The first section reports frequency of dominant terms in each speech and frequency of dominant terms by decades. To determine Hesburgh’s organizing principle or conceptual schema, in the second section, I analyze the substance or content of the terms in the order of most frequently dominant--purpose, act, agency, agent, and scene--for Hesburgh.

Hesburgh’s terms for purpose focus on enacting Notre Dame principles, creating a superlative Notre Dame, and supporting Notre Dame, with the first two the most important. His terms for *act* focus on creating a superlative Notre Dame, engaging in Christian acts, connecting to Notre Dame, and building buildings, with the act of creating a superlative Notre Dame forming an interesting repetition of the purpose. Hesburgh’s terms for agency center on human effort, human effort in conjunction with the divine, and money. Agent includes the categories of the University of Notre Dame, students and alumni, University of Notre Dame administrators, Catholic universities, and the Ford Foundation. Scene is insignificant for Hesburgh as it was controlling in only one pentad throughout all the speeches.

Frequency of Dominant Terms in Each Speech

Table 103 to 112 are frequencies of dominant terms in each of Hesburgh’s speeches listed according to most frequent terms.

Table 103

Address to Gentlemen Alumni

Pentadic Terms	Frequencies
Act	8
Agent	3
Agency	1
Purpose	1
Scene	0

Table 104

Fund Raising for the New Library

Pentadic Terms	Frequencies
Purpose	7
Act	4
Agency	4
Agent	3
Scene	0

Table 105

Ford Foundation Challenge Grant

Pentadic Terms	Frequencies
Purpose	6
Agency	2
Agent	1
Act	0
Scene	0

Table 106

Alumni Reunion Banquet

Pentadic Terms	Frequencies
Purpose	4
Act	2
Agent	1
Agency	0
Scene	0

Table 107

Fund-Raising Address

Pentadic Terms	Frequencies
Act	4
Agency	3
Purpose	3
Agent	2
Scene	0

Table 108

Ford Foundation Grant Presentation

Pentadic Terms	Frequencies
Purpose	3
Act	1
Scene	1
Agent	1
Agency	0

Table 109

Opening Campaign Century Center

Pentadic Terms	Frequencies
Act	6
Agency	3
Agent	2
Purpose	2
Scene	0

Table 110

Alumni Reunion Talk

Pentadic Terms	Frequencies
Purpose	4
Act	4
Agency	2
Agent	0
Scene	0

Table 111

Edward Fredrick Sorin Society

Pentadic Terms	Frequencies
Agency	2
Act	1
Agent	0
Purpose	0
Scene	0

Table 112

Alumni Reunion Banquet

Pentadic Terms	Frequencies
Purpose	5
Agency	3
Act	1
Agent	0
Scene	0

Summary of Dominant Terms by Decades

Table 113 to 115 are summary frequencies of dominant terms in Hesburgh's speeches by decades, beginning with the most frequently dominant term.

Table 113

Summary of All Dominant Terms From the 50s and 60s

Pentadic Terms	Frequencies
Purpose	14
Act	11
Agent	7
Agency	7
Scene	0

Table 114

Summary of All Dominant Terms From the 70s

Pentadic Terms	Frequencies
Act	13
Purpose	12
Agent	6
Agency	6
Scene	1

Table 115

Summary of All Dominant Terms From the 80s

Pentadic Terms	Frequencies
Purpose	9
Agency	7
Act	6
Agent	0
Scene	0

Dominant Terms for All Speeches

The following terms were found to be dominant in Hesburgh's speeches from the 50s to the 80s:

1. Purpose: To embody and model Notre Dame principles (Table 12)
 To make Notre Dame students and alumni grow and become more significant in the state of Michigan (Table 16)
 To make this the next magnificent building next to the Dome (Table 17)
 To consolidate cultures (Table 18)
 To get them into a chorus so they add up into something good for mankind (Table 23)
 To bring power, unity, strength, and understanding to the attention of modern life and modern culture (Table 24)
 To keep the thing moving (Table 28)
 To make Notre Dame the best in the tradition of what the church did in the Middle Ages (Table 29)
 To make Notre Dame a great, outstanding bastion of education (Table 31)
 To create a great university (Table 32)
 To create a great university (Table 33)
 To create a living, working memorial of all that Notre Dame is striving to be in the years to come (Table 34)

To create a great new Notre Dame focus on the great new library (Table 35)
 To show what can be done, symbolized in the great new library (Table 36)
 To express appreciation for the growth of their children (Table 44)
 To express appreciation for what Notre Dame did for Bonnie (Table 45)
 Purpose: To convey the positive impact of Notre Dame on her life (Table 46)
 To show that Notre Dame is still that kind of place to those who study there (Table 47)
 To renew the dignity of human life (Table 53)
 To educate people on values and principle of how to live with change (Table 54)
 To vindicate the faith of the young French priest (Table 58)
 To support Notre Dame (Table 59)
 Not to let Notre Dame go out of existence (Table 60)
 To make the University a better place (Table 61)
 To reach 100% of the goal (Table 67)
 To surpass the goal of \$130 million (Table 69)
 To redeem himself and be renewed (Table 81)
 Do what could never be done before (Table 83)
 To get pulse of campus, to receive greatest grace (Table 86)
 To love God by loving our afflicted neighbors (Table 88)
 To make progress (Table 94)
 To represent the University of Notre Dame in everything they do (Table 95)
 To support the University of Notre Dame (Table 96)
 To serve the poor (Table 98)
 To cultivate the love of God and love of our fellow man (Table 101)

2. Act:
- Building new buildings on campus (Table 4)
 - Getting internal transformation (Table 5)
 - Learning to be Christian (Table 7)
 - Developing a competitive spirit (Table 9)
 - Flunked out of Notre Dame (Table 10)
 - Pulling out all the stops--surpassing goals of fund drive (Table 11)
 - Walking around Notre Dame campus (Table 13)
 - Chose Notre Dame to be among the universities designated to receive funds (Table 21)
 - Getting involved in the problems of the world (Table 22)
 - Building new labs (Table 27)
 - Make Notre Dame the best place on earth (Table 30)

Making Notre Dame a reality (Table 41)
 Presided over the Notre Dame alumni for 31 years (Table 42)
 Grew 10 times (Table 45)
 Went out of existence or became secularized (Table 55)
 Will make it (Table 58)
 Contribute more than \$130 million (Table 59)
 Decided to join the priesthood (Table 63)
 Building to a new level of accomplishment (Table 70)
 Founded the Universite de Notre Dame du Lac (Table 71)
 Burned down the university (Table 72)
 Has made progress since 1945 (Table 74)
 Moving up the list of university endowments (Table 75)
 Campaign for the University of Notre Dame (Table 76)
 Coming back to ideas (Table 80)
 Built \$200 million facilities (Table 84)
 Added to endowment (and passing other schools on the
 endowment list) (Table 85)
 Praying (Table 87)
 Helping to write the Notre Dame story (Table 92)
 Tutoring, serving as big brother/big sister, caring for the old,
 sitting with the dying, helping Mongoloid children. looking
 out for minority children (Table 99)

3. Agency: Monetary contribution (Table 8)
 - Willing spirit in support of Notre Dame (Table 14)
 - Willing spirit (Table 15)
 - Revised terms of funding (Table 20)
 - Money to be raised in less time than required (Table 26)
 - Peace Corps project (Table 37)
 - The endowment (Table 39)
 - 38th anniversary (Table 48)
 - Catholic influence (Table 50)
 - Leadership of John Cavanaugh (Table 52)
 - Notre Dame Night (Table 66)
 - Indomitable faith and vision (Table 73)
 - Special people with blood on the bricks (Table 77)
 - Rebirth (Table 79)
 - Spiritual reality, faith, commitment, and enthusiasm (Table 89)
 - Enormous dedication (Table 90)
 - Panoply of experience, film, mass, sermon (Table 91)
 - Different approaches to problems (Table 93)
 - Recognition of enthusiasm on campus (Table 97)
 - Students praying and celebrating mass (Table 100)
4. Agent: Returning alumni (Table 3)
 - The University of Notre Dame (Table 6)

Notre Dame alumni (Table 8)
 The University of Notre Dame (Table 16)
 Catholic universities (Table 19)
 Ford Foundation (Table 25)
 New library (Table 38)
 Notre Dame (Table 43)
 Father Sorin (Table 49)
 Father Sorin (Table 51)
 Notre Dame University students and alumni (Table 64)
 Notre Dame people (Table 65)
 The Rosenthals (Table 68)

Scene: Alumni Hall Chapel (Table 62).

Summary of Dominant Terms of All the Speeches

A summary of all the dominant terms in all of the speeches revealed that purpose was dominant 35 times, act was dominant 30 times, agency was dominant 20 times, agent was dominant 13 times, and scene was dominant once.

Table 116 is a summary of dominant terms from the 50s to the 80s according to most frequent.

Table 116

Summary of All Dominant Terms

Pentadic Terms	Frequencies
Purpose	35
Act	30
Agency	20
Agent	13
Scene	1

Meaning of Dominant Terms

In this section, each type of dominant term from all of the speeches is divided into categories based on content.

Purpose

Of all the dominant terms Hesburgh used, purpose is most frequent. The following categories of purpose were identified: to enact Notre Dame principles, to create a superlative Notre Dame, and to support Notre Dame.

1. *To enact Notre Dame principles:*
 - To create a living, working memorial of all that Notre Dame is striving to be in the years to come
 - To educate people on values and principles of how to live with change
 - To represent the University of Notre Dame in everything they do
 - To get the pulse of campus, to receive greatest grace
 - To show that Notre Dame is still that kind of place to those who study there
 - To convey the positive impact of Notre Dame on her life
 - To express appreciation for what Notre Dame did for Bonnie
 - To express appreciation for the growth of their children
 - Not to let Notre Dame go out of existence
 - To embody and model Notre Dame principles
 - To make Notre Dame students and alumni grow and become more significant in the state of Michigan
 - To consolidate cultures
 - To bring power, unity, strength, and understanding to the attention of modern life and modern culture
 - To serve the poor
 - To love God by loving our afflicted neighbors
 - To redeem himself and be renewed
 - To vindicate the faith of the young French priest
 - To renew the dignity of human life
 - To get them into a chorus so they add up into something good for mankind
 - To cultivate the love of God and love of our fellow man
2. *To create a superlative Notre Dame:*
 - To do what could never be done before
 - To create a great university
 - To create a great university
 - To make Notre Dame the best in the tradition of what the church did in the Middle Ages

To make the University a better place
 To make Notre Dame a great, outstanding bastion of education
 To create a great new Notre Dame focus on the great new library
 To make this the next magnificent building next to the Dome
 To make progress
 To show what can be done, symbolized in the great new library
 To keep the thing moving
 To reach 100 percent of the goal
 To surpass the goal of 130 million dollars

3. *To support Notre Dame:*
 To support the University of Notre Dame
 To support Notre Dame

Among the five terms of the pentad, Hesburgh emphasizes purpose the most.

The two primary purposes that are evident in his speeches are to enact the University of Notre Dame's principles and to create a superlative University of Notre Dame.

Enacting principles of the University of Notre Dame is most important for him.

Hesburgh's primary purpose, as evidenced in his rhetoric in constructing his world, is not to gain financial support for the University of Notre Dame but to enact the University's principles in the lives of the alumni. These are the principles of love, service, Christian living, vindicating faith, consolidating cultures, and conveying what the University of Notre Dame does to the lives of students.

Hesburgh demonstrates these principles by referring to alumni whose lives left indelible impressions on those with whom they worked or came into contact: Jim Cleary from Detroit, who lived a Christian life and died a Christian, and Albert Schweitzer, who sacrificed opportunities so he could spend his life working among the poor in Gabon, Africa. What is interesting in the purpose of enacting the University's principles is the idea of conveying what the University of Notre Dame does in the lives of students. Hesburgh seems to suggest that conveying what the

University does in the lives of students is as important as living a Christian life and helping the poor. The stories that the alumni tell about the University of Notre Dame convey principles to which alumni must conform; they are expected to convey those stories and experiences inasmuch as they are expected to live Christian lives.

The purpose of creating a superlative University of Notre Dame projects the University's vision, a typical fund-raising approach. Hesburgh wants the alumni to know that there are great things to be done by the University: to do what could never be done before, create a great university, have an outstanding bastion of education, build a magnificent library, surpass fund-raising goals, and make the University a better place. The implication here is that the alumni's monetary contribution can help the University do these things. Interestingly, Hesburgh does not explicitly state that the alumni should make a monetary contribution. There is an enthymeme here—audience members are expected to fill in the conclusion that they ought to contribute to the University so that great things can be done, but he does not directly state this.

Burke suggests that if purpose is featured in a pentadic analysis, the corresponding philosophy is mysticism--the element of unity is emphasized to the point that individuality disappears. Identification becomes so strong that the individual is unified with some cosmic or universal purpose. Hesburgh wants his audience members to have the sense that they are united with the University of Notre Dame and its principles so much that they cannot separate those principles from any aspect of their lives. He wants them to see a connection between the University of Notre Dame's principles and God and Christianity because many of the things he

wants the audience to enact are those kinds of things. Thus, there is a unity with the University of Notre Dame and a uniting with the cosmic God as well.

The purpose of supporting the University of Notre Dame is almost insignificant in the stated rhetoric of Hesburgh's speeches. Hesburgh's rhetoric features the University's principles that the alumni must enact in their lives; in doing so, the implication is, the alumni will support the University.

Act

Act is the second dominant term used by Hesburgh. The following are the categories that characterize the nature of the act: creating a superlative Notre Dame, engaging in Christian acts, connecting to Notre Dame, and building buildings.

1. *Creating a superlative Notre Dame:*
 Developing a competitive spirit
 Flunked out of Notre Dame
 Will make it
 Has made progress since 1945
 Moving up the list of university endowments
 Making Notre Dame the best place on earth
 Pulling out all the stops--surpassing goals of fund drive
 Chose Notre Dame to be among the universities designated to receive funds
 Campaign for the University of Notre Dame
 Contribute more than \$130 million
 Added to endowment
 Grew 10 times
2. *Engaging in Christian acts:*
 Getting internal transformation
 Getting involved in the problems of the world
 Decided to join the priesthood
 Praying
 Tutoring, serving as big brother/big sister, caring for the old, sitting with the dying, helping Mongoloid children, looking out for minority children
3. *Connecting to Notre Dame:*
 Coming back to ideas
 Making Notre Dame a reality
 Went out of existence or became secularized

Helping to write the Notre Dame story
 Walking around Notre Dame campus
 Presided over the Notre Dame alumni for 31 years
 Founded the Universite de Notre Dame du Lac

4. *Building Buildings:*
 Building new buildings on campus
 Building new labs
 Burned down the university
 Built \$200 million facilities

Hesburgh's featuring of act is essentially equal to the featuring of purpose.

Four acts emerge: creating a superlative University of Notre Dame, engaging in Christian acts, connecting to the University of Notre Dame, and building buildings. The act of creating a superlative University of Notre Dame is parallel to the purpose of "to create a superlative University of Notre Dame." There is almost a total overlap between act and purpose here. Hesburgh is featuring and emphasizing the creation of excellence and downplaying the actual asking for financial support.

In creating a superlative University of Notre Dame, Hesburgh wants the alumni to see the University as being in competition and succeeding. There is momentum to excel in making the University of Notre Dame the best place on earth and growing 10 times more. Creating a superlative University requires the act of campaigning for the University of Notre Dame, moving up the endowment list, pulling out all the stops—surpassing the goals of the fund drive, and contributing to the University of Notre Dame. Of the 13 acts of creating a superlative University of Notre Dame that appear in Hesburgh's speeches, only 2 specifically mention the act of adding to the endowment and contributing more than \$130 million. Again, he leaves the audience members to fill in the conclusion that they ought to make

monetary contribution so the endowment will increase and more than \$130 million can be raised.

The acts of engaging in Christian acts and connecting to the University of Notre Dame parallel his purpose. In engaging in Christian acts, Hesburgh wants his audience to experience internal transformation, learn to be Christian, and get involved in the problems of the world. He wants them to live prayerful lives and be of use in society. When the alumni were students at the University, they learned how to be Christian, and now Hesburgh is reinforcing these virtues so they will continue to practice them in their daily lives. In doing so, the alumni are connecting with the University in that they are coming back to ideas (which they learned during their years as students), making the University of Notre Dame a reality. Hesburgh believes the reality of the University is shown in the lives of its students and alumni wherever they are. Thus, when students and alumni engage in Christian living, the reality of the University of Notre Dame comes into being. The world must see and know the University through the lives of the alumni and not necessarily through the physical Notre Dame.

Hesburgh's interest in the lives of the alumni as demonstrative of the reality of the University of Notre Dame is again seen in his minimal references to the physical aspects of the University. In his rhetoric, Hesburgh names 31 acts, and only 4 of them make direct reference to building buildings on campus: building new buildings on campus, building new labs, and building \$200 million facilities. He also makes reference to the act of the burning down of buildings during the University's early stages. Even though his main interest in fund raising is to get money for physical

things--and often buildings--that is not what he emphasizes. His emphasis is on universals, particularly universal principles, and he leaves the audience to decide what needs to be done to get there.

Because Hesburgh's featuring of act is so close to his featuring of purpose as the dominant term and because of the overlap between his terms for purpose and act, the corresponding philosophical school for the featuring of act should be considered as well as the philosophical school for purpose. Act corresponds to realism, the doctrine that universal principles are more real than the objects sensed through the senses. Hesburgh demonstrates this in the kinds of acts he names.

Agency

The categories for agency Hesburgh creates are as follows: human effort, human effort in conjunction with the divine, and money.

1. *Human effort:*
 Notre Dame Night
 Recognition of enthusiasm on campus
 Peace Corps project
 Leadership of John Cavanaugh
 Special people with blood on the bricks
 Different approaches to problems
 Panoply of experience, film, mass sermon
 38th anniversary
 Students praying and celebrating mass
2. *Human effort in conjunction with the divine:*
 Catholic influence
 Indomitable faith and vision
 Rebirth
 Spiritual reality, faith, commitment, and enthusiasm
 Enormous dedication
 Willing spirit in support of Notre Dame
 Willing spirit
3. *Money category:*
 Monetary contribution

Revised terms of funding
 The endowment
 Money to be raised in less time than required

Hesburgh sees three ways for accomplishing the acts. These are through the agency of human effort, human effort in conjunction with the divine, and money. The human effort includes the agencies of participating in Notre Dame Night, Peace Corps projects, recognizing enthusiasm on campus, celebrating anniversaries, watching films, and listening to sermons at mass. The agency of human effort also encompasses the leadership of John Cavanaugh, special people with blood on the bricks, and different approaches to solving problems. Again, these are not typical ways of raising funds.

The agency of human effort in conjunction with the divine includes Catholic influence, indomitable faith and vision, rebirth, dedication, commitment, and willing spirit in support of the University of Notre Dame. These are things people do with divine assistance. Although Hesburgh wants his audience to act, he believes they need divine assistance to do what they need to do.

The last agency Hesburgh features in his speeches is money. Interestingly, this agency is of less importance to Hesburgh in that it is mentioned the least—only four times in the 20 agencies he names. Money is rarely the means he discusses. This leaves human effort as agency in Hesburgh's world. This is noteworthy in that Hesburgh has been talking about enacting Christian and spiritual principles as the most important in his purpose and act, but he does not direct his audience to go to divine intervention as the means for getting resources. For the first time, a slightly more direct link emerges to what he wants the people in the audience to do—engage

in financial efforts on behalf of the University of Notre Dame. Their effort is seen as the most important, even if some connection to the divine is involved. Many of the human efforts do not seem very hard or very difficult—for example, attending Notre Dame Night, taking different approaches to problems, watching films, and attending sermons.

When Hesburgh wants the work to seem hard, he does not get very concrete so that people can come up with their own interpretations of what working hard is. The agency of blood on the bricks, for example, is one that makes the work seem hardest but leaves the nature of the work unclear. This is true of all of the terms for the efforts that are the grandest—faith and vision, rebirth, faith, commitment, dedication, and willing spirit. The audience members are not likely to share the same definition for these terms, and they do not know exactly what they mean, making them function as the charismatic terms as Richard Weaver (1953, p. 227) describes charismatic terms “have a power which is not derived, but which is in some mysterious way given. Their meaning seems to come from a popular will that they *shall* mean something. In effect, they are rhetorical by common consent, or by ‘charisma’.” Clearly, there is not much of a focus on actually contributing money, but there is a vague sense that the people in the audience should join other people who are working on behalf of the University of Notre Dame.

Agent

The following are the categories for agent Hesburgh names his speeches: University of Notre Dame, students and alumni, Notre Dame administrators, Catholic universities, and the Ford Foundation.

1. *University of Notre Dame:*
 Notre Dame
 The University of Notre Dame
 The University of Notre Dame
 New library
2. *Students and Alumni:*
 Notre Dame University students and alumni
 Notre Dame people
 Returning alumni
 Notre Dame alumni
3. *Notre Dame Administrators:*
 Father Sorin
 Father Sorin
 The Rosenfelds
4. *Catholic universities*
5. *Ford Foundation.*

Hesburgh's most important agents are the University of Notre Dame and the students and alumni of the University of Note Dame. The University of Notre Dame is co-dominant for Hesburgh, but this agent is much more vague and abstract in the sense that who or what exactly is the University of Notre Dame is unclear. The audience members are allowed to fill that in, and, of course, in filling in what the University of Notre Dame as an agent is, they can choose to put themselves in that category as well. So Hesburgh suggests that the responsibility is on them, although he never states that directly.

The agent of students and alumni fits well with his agency of human effort. He believes that students and alumni of the University of Notre Dame and Notre Dame people should do the work. Again, this notion of the agent ties in with his purpose of advancing the reality of the University of Notre Dame through the lives of students and alumni, wherever they may be.

Another agent that Hesburgh names are the administrators, although they are quite insignificant and seem to function largely as role models for alumni and students: These people work hard, so should the audience. Featured most among administrators is Father Sorin, the founder of the University. His experience in establishing the University is the kind of working hard that Hesburgh creates in his world and that the audience is called upon to do.

Catholic universities and the Ford Foundation do not have much significance as agents in Hesburgh's speeches. That makes sense in that Hesburgh wants the focus to be on the alumni and students; he does not want them to count on or think they do not need to work for the University because funding agencies are. Such agencies can model giving to the University, but the important agent is the students and the alumni.

Scene: Alumni Hall Chapel

The absence of scene in Hesburgh's world is striking. One might expect someone who is raising funds for physical things such as buildings to talk more about scene. Often, when Hesburgh talks about scene, he casts it as something else--either as agent, act, or other terms of the pentad. If scene were controlling in Hesburgh's rhetoric, the corresponding philosophical school would have been materialism. That is, physical laws and the sensory world of facts and reality would be viewed as important and controlling. As Hesburgh has demonstrated, universal laws and principles are controlling in his speeches--more cosmic ones--not concrete, physical ones.

Pentadic Analyses and Hesburgh's Fund-Raising Rhetoric

Hesburgh's fund-raising rhetoric models purpose as controlling—he features enacting University of Notre Dame principles and creating a superlative University of Notre Dame. By enacting the University's principles, Hesburgh creates a world whereby the lives of the students and alumni are the very places where these principles should exist. Principles such as loving God and fellow human beings, serving the poor, representing the University in everything they do, and conveying what the University did for them all embody Christianity. Hesburgh expects these Christian principles to be evident in the lives of his audiences.

Hesburgh believes that these Christian principles are instrumental in creating a superlative University of Notre Dame, which is his second major purpose. A superlative University of Notre Dame is one that is great, it is a better place, it does what could never be done before, it is an outstanding bastion of education, and it is making progress. It is a University that keeps moving when others quit, reaches 100% of its goal, and surpasses its goal of \$130 million. Everything about a superlative University of Notre Dame succeeds.

Hesburgh's acts reinforce or duplicate his purposes. His acts endorse creating a superlative University of Notre Dame and engaging in Christian acts, which require a connection to the University. His acts also embody Christianity and creating a superlative University of Notre Dame. The primary agency is human effort on behalf of the University, sometimes connecting with the divine because effort connected to the University of Notre Dame is, by Hesburgh's definition, connected to the divine as the University embodies the principles of Christianity. Working on behalf of the

University of Notre Dame, then, is going to be work that is consistent with and embodies Christian principles because that is what the University of Notre Dame is. The primary agents are the students and alumni who are engaged in the human effort.

Hesburgh is setting up a world in which the only real option for the agents are alumni and students—the people to whom he is talking. He believes that if they buy into his world at all, they are going to see themselves as the people who can control what happens at the University. This is being done, though, not so much to raise money but to take the connection they have with the University of Notre Dame and to disseminate Notre Dame principles into the world. Hesburgh is building on their identification with the institution from which they graduated and their desire to spread the connection they feel and the benefits they gained from it as they go out into the world. He focuses them outward on spreading University of Notre Dame principles, not inward to what needs to be done on the campus. When he gets them to focus on acting in Christian ways and embodying University principles, however, working hard and giving money become connected; he makes giving money a way to embody the University's principles and acting in Christian ways. By engaging in effort, students and mostly alumni embody the University principles and create a superlative University of Notre Dame that shines in the external world. Support of the University financially now becomes one way in which to enact the University of Notre Dame's principles.

Hesburgh's schema explicitly creates identification with the audience. He identifies them as agents who are already connected to the school and rightly so because the University of Notre Dame is their alma mater. That is a given

connection. Hesburgh builds on their identification by creating a world in which the primary thrust is to work hard to keep the University's principles going in the external world. He constantly reminds them of the principles and values the audience learned from the University and urges them to practice these principles and values in their lives, wherever they may be in this world. The only position the audience is allowed to assume is as the primary agent who works hard. Thus, Hesburgh talks about commitment, dedication, forsaking opportunities for professional development in order to serve to the poor, and conveying University of Notre Dame principles. Within that schema, giving money becomes an easy way of working hard. If the audience hears that some people have left blood on the bricks from their hard work, surely, giving money is an easier task.

As president of the University of Notre Dame, Hesburgh was a very successful fund-raiser, and identifying his formula for success is important in the fund-raising field. In raising funds for the University of Notre Dame, Hesburgh constructed his world for the alumni in such a way so that he persuaded them to give to the institution.

His formula for success has five key components. Hesburgh begins by building on the connection the alumni have with the University of Notre Dame. He reminds them that they are connected to this school and urges them to let that connection shine throughout the world. Building on the connection the alumni have with the institution is a standard approach in fund raising, but Hesburgh gives it a strikingly different twist. Usually, the standard fund-raising approach is that alumni are connected to the school, so the appeal is to give or support one's alma mater. In

contrast, Hesburgh's idea of the connection with the University of Notre Dame is for the alumni to serve the world.

The second component of Hesburgh's strategy builds on the idea of service to the world. His focus is outward rather than inward. He calls the alumni to give to the world the values and to live by the Christian principles they acquired from the University. He focuses on dissemination of the University of Notre Dame principles in the world. He projects an external focus, creating a rhetorical world rooted in arguments by genus rather than arguments by cause and effect (Weaver 1953). These arguments of genus focus on the principles and values alumni acquired from the University. These principles and values are not in contention; they already are established and accepted in the minds of the audience. Hesburgh does not have to prove them. Thus, Hesburgh states his arguments with an assumed acceptance of certain principles—Notre Dame principles--and urges alumni to live by these Christian principles as they reach out to the world. As the alumni attend to universal principles, they actually engage in responding to the needs of the University. Hesburgh avoids the explicit statement of arguments of cause and effect, where the alumni's connection and identification would be used to cause them to reciprocate by giving to the University.

The third piece of Hesburgh's strategy is that he magnifies the hard work the alumni must do to keep the University of Notre Dame in the world. He states that some have blood on the bricks to make the University what it is. Hesburgh does not want the alumni to forget the University's past—how, for example, Father Sorin worked hard to establish the University given the meager resources he had and the

dedication and commitment of others who came before them. He gives the alumni the impression that there are lots of ways to work, but giving money now becomes seen as an easy way to accomplish the work. Again, Hesburgh is not explicit in suggesting this but refers to what the University is doing to produce individuals who will make a difference in the world. If these programs are supported, the alumni will be engaging in working hard for the institution. This is contrary to what many fund-raisers would say when alumni are called to work hard and dig deep, sacrifice, and help the institution with money because they owe this to the institution. There is no such pay-back attitude expressed by Hesburgh. He makes the giving seem easy compared to the hard work he knows alumni will want to do to ensure that their experience at the University of Notre Dame is disseminated through the world.

Hesburgh virtually never discusses current students when talking to alumni, which constitutes a fourth aspect of his formula. He does not ask alumni to give, for example, so that students who are poor and smart who are on campus now can have the same experience they did. This is another point of departure for Hesburgh from traditional fund-raisers. He limits himself to the alumni's experiences while at the University, how those experiences have gotten them to where they are in life, and how the alumni should keep the University in the world so those experiences spread out. He wants the alumni to see themselves as key players as the University drama plays out.

Hesburgh also focuses on what the University of Notre Dame has and not on what it does not have, another difference from the standard fund-raising approach. Usually, the standard approach is to outline institutional needs so people know to

what they are giving. In this fifth aspect of the formula, Hesburgh explains the principles that the University holds high, that the University is among high-ranking institutions of higher education, that the University has people engaged in effort, that it has world-class facilities, and that it is making progress on all fronts. Hesburgh does not project a situation of desperation for the University. He focuses on the strengths, not the weaknesses, of the University of Notre Dame.

Hesburgh's formula of success in raising funds from the University of Notre Dame alumni is summarized below:

1. He establishes connection and identification with the alumni.
2. He focuses outward on universals not inward on institutional needs.
3. He constructs an appeal that asks alumni to work hard for the University by achieving universals and makes giving money seem like easy work.
4. He focuses on the alumni and not on current students.
5. He focuses on the University's strengths and not its weaknesses.

In his fund-raising strategies, Hesburgh embraces some of the existing approaches in fund raising but uses unique techniques that apparently have contributed to his success as a university president.

Recommendations Arising From the Study

As educational costs continue to rise, it is in the interest of university presidents to engage the alumni in institutional funding. This is especially true with private colleges and universities whose financial sources are not always guaranteed. The university presidents' rhetoric and the rhetoric of all those involved in fund-raising activities for the colleges or universities need to create identification with the

alumni in ways that will encourage the alumni to support their alma mater. To create rhetorical strategies for fund raising, the following recommendations are made for review, consideration, and possible adoption by university presidents and development officers:

1. Presidents need to focus in their communication on the strengths of the university and the quality of education the university offers. The strength of the university is based on what the university has, while the quality of education is determined by what the alumni do in society.
2. The university must posture outwardly rather than inwardly. It must focus on what it gives to society rather than on what it receives from society. It can do this by encouraging its alumni to contribute to public life, which will bring greater returns for the university.
3. Presidents should follow students' success stories as a means of promoting their influence on society. The university will reap benefits from that influence.
4. Apart from the degrees that students receive from the university, presidents must identify what other things students take away from the university such as values the university is assured were imparted to the students and for which students can be held accountable. The idea is to give students something with which they can identify and to which they can be attached while on campus and something that will trigger pleasant memories of their university experience.

5. In private universities that function on Christian principles, presidents must highlight those principles. Students must experience that the university practices what it preaches.

6. Presidents must connect with students the moment they arrive at the college or university and, after they leave, make an effort to bring them back on campus periodically so that their experiences can be renewed. Presidents must be accessible to students as well as to parents.

7. The president must oversee the organization of alumni chapters wherever the alumni are. These chapters will echo the voice of the university and keep the alumni informed about the university.

An Interview With Father Hesburgh

At the completion of the study, I had an opportunity to interview Father Hesburgh on the findings. He appreciated the study and was excited to talk about his involvement in raising funds for the University of Notre Dame at the time of his presidency. He stated that the alumni are members of a family, the Notre Dame family and that they ought to support the family, the kind of family that brought them along educationally, giving them a better chance in life through the advanced degrees they received from the University. This is the standard approach that most institutional fund-raisers hold. In his opinion, this is what he has been saying all along during his presidency. However, his communicative style of this message to the alumni is unique as revealed by the results of this study.

When asked about his formula that focuses outward on universals and not inward on institutional needs--where alumni disseminate established Notre Dame

principles and values learned at the University of Notre Dame, and engage in these activities (and respond to the needs of the University), his response was, “I have never found an alumnus who disagrees with that statement.” This implies that the alumni were aware of what was expected of them and that Hesburgh was aware and conscious of his actions as well. So Hesburgh’s speeches were intentional and motivational as both the speaker and the audience shared common experiences about the University.

Hesburgh explains that his communication style was motivational because his “ideals are pictures of Notre Dame that alumni should share.” So, he really wanted the alumni to see Notre Dame from his perspective, through his worldview as theorists would suggest, given their experience while they were students. Hesburgh has a claim on the principles and values that he believes the alumni received while at the University. He believes that if a university teaches students principles and values, then the university can call on the students to demonstrate those principles and values in their everyday lives. As the alumni demonstrate these principles and values, they display the kind of education they received from the University and that gives value to that education. Hence, the alumni should support what is of value--the institution that promotes valuable education. Hesburgh calls on the alumni to practice these virtues and, as they do, they support the University. Hesburgh’s view of his fund-raising strategies is consistent with the findings of this study.

Suggestions for Future Research

To further understand Hesburgh’s success as a fund-raiser, the following are suggested for future research:

Further research needs to be done to determine the role or impact of other possible techniques that may have contributed to Hesburgh's success. For example, organizational structure of the University of Notre Dame should be studied to see if and how it contributed to Hesburgh's success. Personality aspects of Hesburgh also might account for his effectiveness and should be studied as a complement to this rhetorical analysis. Such studies will further explore other means that contributed to Hesburgh's success.

Further research also should be done on the impact of Hesburgh's legacy on his successor(s). Such a study would be designed to discover which strategies the successors carry on, signaling strategies that can be replicable and those other presidents can apply.

Much more needs to be done on the rhetorical strategies of fund raising by university presidents, but this analysis of Hesburgh's speeches provides an initial examination of one president's effective fund-raising strategies. This study constitutes a starting place for understanding the rhetorical worldview Hesburgh constructed in his speeches and the means of identification this worldview created with alumni audiences.

APPENDIX

APPENDIX 1

RUBRIC FOR RHETORICAL ANALYSIS OF SPEECHES

Rubric for Rhetorical Analysis of Speeches

Title of Speech: Address to Gentlemen Alumni

Section of the Speech: Pentad 1

The perceived elements of the pentad identified are listed in the appropriate boxes.

Elements of the pentad	Ratios							
Agent	Act		Agency		Purpose		Scene	
Returning alumni	Yes	No	Yes	No	Yes	No	Yes	No
Act	Agent		Agency		Purpose		Scene	
Coming back to campus	Yes	No	Yes	No	Yes	No	Yes	No
Agency	Agent		Act		Purpose		Scene	
Walking around	Yes	No	Yes	No	Yes	No	Yes	No
Purpose	Agent		Act		Agency		Scene	
To see what is really happening here	Yes	No	Yes	No	Yes	No	Yes	No
Scene	Agent		Act		Agency		Purpose	
New buildings on the University of Notre Dame campus	Yes	No	Yes	No	Yes	No	Yes	No

Ratios: Agent – Act
 Agent – Purpose
 Agent – Scene
 Act – Scene
 Agency – Purpose

Rubric for Rhetorical Analysis of Speeches

Title of Speech: Address to Gentlemen Alumni

Section of the Speech: Pentad 1

Pentadic Terms	Ratios			
Agent	Agent-Act	Agent-Agency	Agent-Purpose	Agent-Scene
Act	Act-Agent	Act-Agency	Act-Agency	Act-Scene
Agency	Agency-Agent	Agency-Act	Agency-Purpose	Agency-Scene
Purpose	Purpose-Agent	Purpose-Act	Purpose-Agency	Purpose-Scene
Scene	Scene-Agent	Scene-Act	Scene-Agency	Scene- Purpose

Relationship of the pentadic terms of the ratios.

APPENDIX 2

TRANSCRIPTS OF HESBURGH'S FUND-RAISING SPEECHES

June 1958	Address to Gentlemen Alumni
September 7, 1960	Fund raising for New library
1961	Ford Foundation Challenge Grant
June 8, 1974	Alumni Reunion Banquet
April 15, 1977	Fund-Raising Address
1977	Ford Foundation Grant Presentation
April 18, 1979	Opening Campaign Century Center
June 6, 1983	Alumni reunion Talk
March 1984	Edward Fredrick Sorin Society
1986	Alumni Reunion

Address to Gentlemen Alumni
June 1958

Thank you very much, Mike. I am delighted to see so many of you here, and I know what a wonderful weekend it must be for all of you. And I suppose as you come back and walk around this campus, you wonder, as sometimes all of us wonder, what is really happening here. I only go back 'til '45, which is the year I came back to teach after finishing my studies; and I recall since that day, which is not very long past, a matter of 13 years, you have the following things have been added to the campus: the Morrison, the new Lewis Bus Shelter, the Oshauncy Liberal and Fine Arts building, the sculpture studio, the new science building, the new student center, this washing hall has been completely redone, and we have old demarcates underneath the panel there, he is the ghost to the place. The steam plant has been completely reconditioned. We make all our own power now. We have a half million gallons of water in the tower back there. We have a new television station. We have Vet ville, a new Lobond laboratory, a new warehouse—just ready to break ground for that out past the heat power lab; a new warehouse and maintenance shop. Coming 'round the other way, we have the Fisher and Peng Boren residence halls by the Wright Memorial, where that big hall used to be. Back down in this corner, we have the new dining hall and the Peng Boren and Stanford Halls. I probably missed a few things, but, oh yes, the bookstore—the Harris Bookstore, where bed and Bad and Bug used to be, and Bad and Bug has now turned from baseball to basketball. If you've seen the new outdoor basketball courts there, which, incidentally are very popular. When you look at all of these things, I think you can come to only one really certain conclusion, that our Blessed Mother is certainly looking after this place, and she has for it some kind of a design, some kind of a scheme for greatness.

As one of our trustees said, the place just seems to have a rendezvous with destiny. And even those of us who work here, intimately connected with the work at times cannot fathom the depth of what might yet be of this place. I have started by mentioning the buildings because I think they are the least important of all. They are what the lawyers call a *sine qua none* condition of the kind of work we are doing here. And without these facilities you can't begin to do the job right. And yet you could have all these facilities here, the very best I think that you could imagine, and still not have what you might call a great university. Because a great university is a complex that is compounded of human factors, not material factors of brick and mortar and money. You can't begin to work without brick and mortar and money, but these things must be used wisely; and they must be used with great intent and purpose. And they must somehow be used in such a way that they get inside the minds and hearts of young men. And that is the fundamental reason why this place exists, and why it is growing. I have, in the past 6 years, visited a great number of universities in this country, in Europe, in South America. And next month I hope to visit all the new universities in Africa. And after looking at what is probably more than 100 to 150 universities, I can honestly say that I can't see a single one that I would exchange for this one. Not that there aren't some of them that have features that we don't have, but I think we have features that are lacking in each one of them--features that in the long run are much more important. And what they have that we now lack we can certainly gain. And I think they would be hard put to gain what we have. That's why the important thing that one must talk about when he talks about the State of the University is not necessarily the things you can see—the buildings, the grounds, the budgets, the material things that are obvious and visible to the eye; but I think one must look deeper at the human realities and the deep purposes of the place and the kind of intangibles that have always made Notre Dame great.

I am sure that as you come back and walk around and marvel at how beautiful the place is and the wonderful spirit of peace and serenity that seems to reign here, even when it is full of returned alumni. I am sure that as you walk around these grounds you have a sense that there is something here that is special. That this place in a very real sense is like no other place on earth. And that what happened to you in your time here was not simply being in certain buildings, being in Northern Indiana; but something happened inside of you, something happened to your mind, something happened to your will. And through those two faculties something happened to your soul. And what happened to you had a kind of internal impact; so that perhaps the greatest reunion that all universities will have (and there won't be no statistics published in the educational journal on this one) will be the reunion that we all hope to have in heaven some day. And I trust that there will be a great return from Notre Dame when that reunion is held. And if there is a great return from Notre Dame that day in heaven, when the whole mass of Notre Dame men get together, it would seem to me that perhaps that it will be because of what happened, largely because of what happened during the years that all of us spent here. Because here in this place you have a kind of special blessing, a kind of benediction that I think that comes directly from the hand of the mother of God—something that is almost unexplainable in human terms. And I think that the main purpose of each one of us in our association with Notre Dame as alumni or living here and working here, must be that somehow we too become instrumentations of that blessing, that somehow we hope to spread it out, to get into more lives, that somehow we hope to make it work more smoothly and more effectively, somehow it becomes an ever greater reality that we are not satisfied, we don't pin our little dreams down to the things that were; but we let our minds run ahead with our Lady's mind to the things that might yet be. And that's where the state of the university I think really lies at the present day, in the kinds of things that are happening here in the minds and hearts of the students and the faculty.

We have been doing a lot of talking lately, some may think too much, about educational standards. And there has been a lot of talk throughout the country about educational standards. And there has been some criticisms and some people have agreed and disagreed with. But I think the fundamental thing is that if you take any set of statistics that are available to us, and these statistics, of course, don't get into the soul of people, they don't get into the goodness of their lives but get into the confidence that they have shown in their performance. On balance, one has to be disappointed in the performance of Catholic higher education generally. I looked at two such lists in my office just last night. One was the returns on a national fellowship program for the whole United States called the Woodrow Wilson Fellowship Program. It is a 25 million-dollar program and I know quite a bit about it because I am on the board of directors. And this program was set up by the Ford Foundation to make available to students graduating from 1800 colleges and universities in this country this year, the possibility of going to graduate school and preparing themselves if possible to go into college teaching. Now as you can do a little simple arithmetic you can see that with 1000 fellowships available for the whole country, and this runs to about \$4,000.00 a piece, \$2,000.00 for the boy and \$2,000.00 to his university, you can see that it is less than one half scholarship per school. And the thing is strictly competitive on academic standards and the fellowships are awarded after interviews with the faculty groups assembled by regions throughout the United States.

But looking down on this list I had a very pleasant surprise, because the number one school in the country on this list was Columbia University in New York with, I believe, 27 of these fellowships won, that was the top of the country. Next on the list came Harvard and Princeton, which were tied for second place with 23. Next came Connell with 22 and after that came Notre Dame with 19. The next closest school to us was California Berkeley the

first top state school on the list with 15. And when you think of this list and what it means, it means simply this, that on this national competition on academic grounds for our graduates this year, we not only beat every state school in the country, and most of them have more money than we have; but we beat all but four of the private schools and all of the Ivy League except Harvard and Princeton. And we beat such outstanding schools not just by a few points but by as many as doubling their performance; such schools as Johns Hopkins, Chicago, Michigan, North Western, Stanford, Dartmouth, you can go down the whole long list of what is considered the best schools in the country and we not only beat them, but beat them badly. Now that is just one scale and certainly does not mean, I don't say that it means everything, but it really means that our graduates this year can stand up against the graduates of any school in the country and out of 1800 could beat all but 4 of them. And I think that in the years to come we are going to be on top of that list too.

The other list I looked at was another competitive scholarship arrangement for the whole United States, another scholarship arrangement that gives out 72 Danforth Fellowships which carries a young man right on through the Ph.D. and pays for him and his wife if he gets married and supports his children if they have children. They gave a seven-year performance on this scholarship program, and on the seven-year program including all the schools in the United States; Notre Dame was tied for second place. The first place on this one happens to be Duke. And we were tied for second place with Harvard and some other school. This again is a straw in the wind. I don't say that this is the most significant thing that has happened around here all year. There are much more intangible, spiritual significant things that have happened. But I think these are two straws in the wind that you can't blink at. Because it means that when the people that I run into throughout the country that sneer a little bit at Notre Dame and say we aren't much of a school, I think we can pull out these lists and say "find your school on there please." And I think they are going too hard put to talk their way out of this one.

Now I mentioned earlier that Catholic schools generally aren't performing too well in this area. On the first list I mentioned, where we were fifth on the Woodrow Wilson list with 19 fellowships, the nearest Catholic school to us on the list was a school with 2 fellowships. And on the Danforth Fellowships where we had second place, the nearest Catholic school was about 60 or 70 schools down almost. And most of the Catholic schools weren't even on the list. I think that as a religious group in this country that is committed to principles that are age-old and true, it seems to me that no matter what we do, we must perform in the best possible way. What I mean is that all of us have taken pride over the years of being first in football; and I like to hope that we can keep being first in that particular area. But I don't want to stop there. I want to think that Notre Dame has to have the quality of being first across the board. And I would like to think that all of the sons of Notre Dame and all of the youngsters that come here to school can be tops in their order. Now it doesn't mean that to be tops in their order they all have to be geniuses. Because I think that all of you who have been out and working away from here will agree with me when I say that being tops doesn't mean having a lot of talent. Because a lot of talent by itself isn't useful, as a matter of fact it is dangerous if it isn't joined to motivation, to a good system of values, to purposefulness in life, and to a high degree of human aspiration and effort. And I think what we can do here is to take boys, as we have in many cases, of normal talent and some boys of very high talent and push them to the limit of their performance; to give them the kind of spirit that has always comprised this school that we are competitive; that we don't take any second place to anyone, and we try to keep the first things in life first our spiritual performance, our character, and our status as Catholic gentlemen, and after that we don't hide behind this performance in the spiritual order. We are living in a very real world, in a very

competitive world; and we want every one of our young men as they come in here to know that this place is the place where they come to life, this is the place where they are really going to be stretched.

This is the place where they are going to learn things about leadership through the 200 clubs we have on this campus. This is a place where they are going to learn something about politics through our whole student senate arrangement, which has come along very well and which is a very strong organization on this campus today. And they are going to learn something about the art of living with other people, that all of you learned, I'm sure, through the dormitory system here at Notre Dame. They are going to learn something about the value of prayer, the value of sacrifice, the value of getting down on your knees when you are in difficulty and need help. I hope they are going to learn something about humility when they kneel down on these boxes around here, where all of you have knelt at times and told how you failed and how you want to do better. I think they will also learn something of a compassion for the other human beings in this world, something of a compassion for the suffering, which is very close, I think, to the heart of being a true Christian today--because we can't live and be satisfied with all the things we have and a good life, when we stop to think that half of the children in this world has never seen milk or medicine.

When we stop to think that one third of the people in the world go to bed hungry every night, you can't be a true gentleman in the Christian sense and just close your eyes to that. And we think that even youngsters should begin to think about these things, and think about these great anguishes in human life today and what they can do about them. Well all course all of these inspirational vibes, this education, this pressing for excellence and quality. I think these are things that get back to your faculty, that get back to all the complexes of all of the people that work here. That somehow there has to be within our very souls—all of us who work here and associate with the place and all of you who are our constituency, who must be our very best foot forward outside of Notre Dame, it seems to me that all of us must somehow must get into our souls the thought that we are dedicated to a great purpose. We are dedicated really and associated with a very high endeavor and that the sky is the limit for us; and that we don't want to take a back seat to anyone. That when they call off the leaders in this country we are among them, and when they get the people together to decide them we are among them too; and when they are looking for ideas we are among the people who have ideas; and when they are looking for dedication and sacrifice in any good cause in this country, our Notre Dame men are stepping forward to take their places.

This I think has been the great pride of the Notre Dame alumni. And I know that no matter where I go and who I talk to, I constantly hear this the Parish priests tell me that the Notre Dame men are the best men in their parish. The bishops tell me that every cause they have the Notre Dame men are out in the leading. And I have many associations in New York and Washington, in Chicago, and in the Coast where I deal with people that aren't Catholic. And they always seem glad to see you to talk to you and to say that "I've never been to Notre Dame, but I know two or three Notre Dame men and they are all wonderful fellows. And I think that this is a kind of pride, which is a legitimate pride, which we all should have. And I think as an ideal it should hold up to something that we want to see grow in influence and in the impression it has in this country at large. And this is why we have tried to assemble in this place an ever-growing excellent faculty, and I think we have some wonderful people on this faculty today, and I know that there will be many more wonderful people coming in the years ahead. And I want to have this wonderful faculty, and I'm sure you do, because when you stop to think of what the work of education is, when you think of taking the potential of young men with open minds and a lot of ability, and starting to open them up to what they can do—to give them the sense of excellence, and give the sense of performance, to give

them the habit of working hard and competing, to give them the habit of never quitting on a job but getting ahead 'til they finish it well. When you give them the sense that all this can be done in the service of God too, because certainly we don't offer God mediocre service or slipshod performance. And when you get into the very core of these young men the very sense of what it is to be a Notre Dame man, and you see this thing growing over four years' time, then I think you can be real proud of what is going on here.

We at times get somewhat discouraged because it's a tremendously costly project. I hate to talk about money, that's why I joined the religious community and took the vow of poverty: because I have often felt that this is one of the tragedies of my life that I wanted to get away from money so now I am worried about a \$16 million budget next year. In any case, be that as it may, I think that one of the most remarkable things that has happened over the past 10 or 12 years is what has happened to the alumni support of this university. I can't put the exact figure on it, I am sure you have all seen it in our latest booklet. But the amazing thing is that this alumni support has just expanded 10-15 times more than it was, say 10 years ago. And to me that represents a tremendous swelling chorus of approval for the will that this place be on top. And you know that I think that the difficulty that so many Catholic institutions are having being on top is because they can't for example get the best people because they can't afford to pay them what is the going rate. A good man as you know in your own business costs twice as much as the man that is just ordinary. And unless you have in this whole complex is the very best kind of people—the very best kind of people who are the laymen here, the very best kind of people who are the priests here, the very best kind of people in every possible slot in this university, well then we are not going to get the kind of performance we need. But the fact is that this whole sense of excellence gets into a man's soul and makes him even better than he is. I think one of the great things about Notre Dame is that it not only can stretch people to their performance but it can push them far beyond their normal performance. And certainly if there is one thing that all of us remember as we look back over numerous football seasons in the years past is the fact that many Saturdays we went into the stadium against a team that we had no right to be in the same stadium with, and we licked them.

There was no rhyme or reason to it, sports writers get all mixed up trying to analyze it afterwards, but time and time again we've gone up against opposition that should have really murdered us and we have beaten them. Well let's say that this spirit, if it is the kind of wonderful thing you and I think it is, let's suppose it gets into a young man's life, what does it mean to him. It means that he has that spirit of never say die. It means that whether it's a matter of practicing virtue and being a good man, whether it means becoming confident for what he wants to do in life, or whether it means being the kind of husband that is a real joy in this world, whether it means being a father that is tremendously interested in his youngsters in bringing them up with personal interest, whether it means being the kind of neighbor you would like to have or the kind of civic personality you would like to have or the public servant we need, if this young man gets this kind of spirit in his life in no matter what he does—spiritual, material, temporal, eternal, he is going to do the very best that he has in him. I suspect that he will end up by doing much better than he has in him. He will out perform himself. And I think we have not only seen this here in athletics, but I think we are beginning to see it also in the academic order where youngsters are out performing themselves, because they have that spirit of excellence and quality and good performance and hard work and never say die.

And I can't tell you gentlemen how much your support has meant in this whole process. I have often said, in speaking to alumni groups around the country, that the important thing for the alumni is not the amount they give. Now it is certainly important that

some alumni who are capable of giving a lot do give a lot and they do. But I would think that so many of our alumni are young, when you stop to think that over 50 percent of our alumni are out in the last 10 or 15 years. You begin to see that many of these young men have many problems and many things to contribute to beside Notre Dame, and we don't want to beat them on the head. But if every alumnus would really say this to himself each year, "I'm going to send something out there, it may only be a dollar." That's about the bottom I would think that you can put in an envelope to send, although there is no absolute limit to that. But if a man would just say I'm going to send something, just to say I am a part of this. This is a pretty small initiation fee, but at least I want to be a part of it. I had this experience in the past couple of years that I wanted to get a room and bed in the new seminary for Father Bernie Ferstus, who is our rector in Baden Hall. We had a wonderful group of fellas in Baden Hall, I'm rather prejudice about it, because since after the war we lived together for three years without changing. And I wrote all over the country to about 450 of these young fellas who were out for a few years. And I told them we wanted to do something for Father Bernie, and I was not beating them on the head, do what they could. If they couldn't do anything, don't be embarrassed about it. Well almost all of them wrote back. But I was surprised by the number of them that sent in \$2.00.

And I suspect that when you stop to think about getting married, getting a house, having youngsters, getting a car, joining the few things you have to join in your own local community, and I can understand that. But I hope they keep on sending that \$2.00. Because many of these young men will get way beyond that \$2.00 class in the years to come. But the important thing is they all belong, that this place is close to their hearts and they are behind it and they are working with it, and they are trying to promote it. This is the most important thing of all. We do have some spectacular things happen at times with alumni. I was coming in here on the stage here this morning and I was told that George Curry of the class of '28 was going to give \$100,000.00 for the class of '28, in honor of the class of '28. And that is really a spectacular kind of gift from George Curry of Miami, Florida. And personally I think that is the kind of thrilling gift that keeps us going, because you never get discouraged when you see a great group of people behind you pushing. Because you know no matter what your own personal deficiencies might be, no matter what the local problems might be, and they are multitudinous, that somehow this many people can't fail if they are united in a good cause and if we got the blessings of God and his mother upon us.

And I want personally to thank all of you who have been in this cause and who have helped. Because while you don't think that a dollar or two dollars may not mean a lot, let me tell you that when you walk into those foundations offices, like I have to do next Monday in New York, when you go in to see the President of Carnegie or Rockefeller and you asked them for a hundred or a hundred and fifty thousand dollars, almost invariably the first thing they want to know is, well we don't have connections with Notre Dame, and we are not a Catholic Foundation, and the people who earn this money for this foundation and are giving it out weren't Catholic. Now, do you have something worth supporting? And we say, we think we do have something very much worth supporting, and we have evidence for it. And they say, "how about your own people, how do your own people support you?" And if we can tell them that our alumni percentage wise are contributing around 52 percent or 53 percent, or I would hope eventually around 60, 70 or 80 percent. Then we should be able to tell them in this department too, the same, as we like to tell them in everything else, more of a percentage of Notre Dame alumni contribute to Notre Dame more than any other university in the country. Now we are probably in the top ten right now, but this top ten business I'd like to keep pushing up towards the top one, because I think that's where we belong. And I think that if you are joined to so great an inspired a thing as an association inspired and led by the

mother of God, then I think you don't offer in her name anything less than the very best. So I want really to give you my deep thanks for what you have done to get behind this cause. And while I rambled a bit here about the kind of things that are happening, perhaps I can tie it down to a few specific things that I think you'd be interested in hearing.

First of all, the word gets around now and then and I hear many alumni say, "it's a good thing I'm finished, I'd never get in any more." I don't think this is true. I don't think you can take the circumstances that faced my class in 1934, and somehow 1934 beginning and 1938 finishing and push them ahead to 1958. Because, the youngsters of today are brought up in an entirely different world. In some ways I think they don't work as hard, but in other ways they are in an opportunity of learning things much easier. Now, how many gentlemen in your day saw President of the United States and heard him giving talks and so forth. And yet any youngster today can flip on the switch and see President Eisenhower giving a talk or Vice President Nixon getting off a plane from South America or any number of current events and things that are happening right here in your living room. How many youngsters in your day could talk about space travel or the latest kind of jet airplanes or all of the things that youngsters talk about today. I was telling a few of the fellas of the class of '38 last night about a famous little conversation out in the recess yard of a kindergarten. These kids were out in recess and they were watching airplanes go over and arguing whether it was an F100 or F101. And as the automobiles drove by they were calling off the makes, the year, and model. And finally the bell rang for the end of recess, and one kid said to the other, he said, "I guess we may as well go back in now and count some more of those damn beads." Well this I think, better than a lot of philosophy, will tell you how things have changed. Because I suspect the days that we went to kindergarten counting beads were pretty much standard procedure and we took it for granted and may have even found it somewhat interesting. But counting beads is not very interesting if you have been watching F100's flying through the skies.

What I think you have to understand is, and this is really the opportunity for Notre Dame alumni that youngsters today are going into a very competitive world; now you know this better than I do, and the time I think to give them that competitive spirit is when they are young. I can remember even as a youngster, my dad used to send me downstairs to get logs for the fireplace. And like all youngsters if I can get through on one trip I never try to take two. I take one trip and I wind up dropping one nice big one right on the linoleum floor and denting it, well when I go up I practically knocked the stove over. And I can remember my dad lining me up and saying, "listen Ted, if you are going to do something, do it right if you don't want to do it right just forget about it, I will go down and get the logs myself. But whatever you're doing in life, for the love of Mike do it right, and give it a 100 percent, and don't try to squeeze through with a sloppy performance like this. You try to save time and you loused up the linoleum and you ruin the stove and a lot of other things." And little lessons like that stick. And I think if we could get these things across to all our Notre Dame youngsters from the time they start school, and if we could somehow put it up to them that getting into Notre Dame today is not a question of riding through on your dad's name.

And really no youngster wants to ride into anything on his dad's name. This is no way to grow up and no way to develop any kind of character. I think every Notre Dame father ought to tell his kids, you got to make your own decision to go to Notre Dame. Not like one father said, "you can go to any school in the country as long as it's Notre Dame." But I think you ought to tell them that this is a privilege, it is not something that happens automatically. And if you get into Notre Dame, it means that you are one youngster picked out for tremendous opportunity to learn things you are not going to learn in any other school in the country. And to be for four years part of an atmosphere that will change you for life.

And it will give an impress and a direction to your life that will carry you all the way to heaven. And this is a wonderful advantage, but you don't get it easily, anymore than you get into the Marine Corps through basic training easily, anymore than you get on the Notre Dame football team easily, or anymore than you get on to the New York Yankees easily. But if you want to be with the best, you have got to get there competitively. And the time to start competing is when you start thinking and when you first start going to school. And I should think that with most of our Notre Dame youngsters and with their fathers being interested as they are and knowing what is here to be learned from their own lives, this should be one of the greatest motivations in the world to get those youngsters working.

I know of a youngster last year who got in because I said he could get in. The Dean turned him down, the Director of Admissions turned him down, and everybody turned him down. And he should have been turned down, because he had taken terrible subjects in high school and done terribly in all of them. And he hadn't worked and he was just put in here, and his father made such a nuisance of this case, that I simply, to get the man off of everybody else's back, in desperation towards the end of the year we are all tired, and I said "for the love of Mike, let him in," and I will write his father. And I wrote his father and I said, "look, I am letting this boy in, but I want to tell you something, that this boy is simply not prepared to come to Notre Dame. He hasn't taken anywhere the proper number of serious subjects in high school, he hasn't worked at all at the subjects he has taken even, he ranks way down the bottom of his class, he is very non-competitive. I suspect he is not very interested in coming to school anyway, that his interest in coming here is really your interest. And I think you are doing him a great injustice by sending him in, the same, as you would be doing a youngster that weighed 98 pounds a big injustice if you put him out there to compete against Leon Hart." But the father said I want him to come, and I know he will make it. And I said, his making it does not depend upon your desiring him to make it, he has to perform himself. He has to learn to stand on his own two feet. Well the youngster came and he did miserably. His record here was worse than his record in high school, but in the same order. First semester he flunked five out of six and he got 70 in the sixth, which was religion. It shows that the priests are at least compassionate.

But the thing that bothered me was when after this performance he didn't want to go home, because he said his father won't possibly understand this. And we said, "Well, Sonny, if your dad isn't going to understand you, who is going to. You better go home and talk to him." Well, he said, "I didn't want to come in the first place." And that's what we suspected all along. Now I guarantee you gentlemen that you can take that same boy, because he was not stupid--by a long shot, if that boy had the interest of his father from the very time he had started going to school, and if he had looked into the subjects he had taken, and if he had looked into how much time he was putting into his books, and if he taught him to perform well on a lot of things outside his books, because there are many more things more important than books in life, but if he had followed that youngster along, and kept working with him and kept helping him and encouraging him, that boy would be here in school today, and he would be doing fine. I think that one of the greatest tragedies in our day and age is this, that we take people of high talent and we just debase them by allowing them to fritter away time and poor performance and things that are not worth performing at all. And that is a great tragedy. Because this country of ours has just led the world, and we've ridden high, and now we are letting a country that has none of our spiritual ideals, that has none of our philosophy, that has none of our motivation outperform us. And don't kid yourselves, gentlemen: we are being outperformed on a very neutral area called science. And it is high time that across the country we give some leadership in this nest, and that is what we are trying to do at Notre Dame.

To say that we can take boys, no matter what the talent, as long as they got the average intelligence, that is the floor, which is the basic for university work. And as long as they've shown they have worked during high school and have performed to the limit of their ability, and if we can take these boys and really stretch them and really motivate them, and really get them to the right kind of habits of work, the right kind of spiritual habits, the right kind of physical habits, we feel that this is the greatest single contribution the country can have from any human institution outside of the church. And this, of course, is closely allied because something of what the church does happens here too. Well I just want to lay to rest that one thing that none of you would get here, because I think that you gentlemen have performed very well too. And I think the fact that you performed well in a wide variety of things across this nation has brought great pride on Notre Dame. And I think that if you put yourself ahead 20 years you would perform the same way and better. Because, one of the great things about human beings is that we can vary with the times, we can adapt ourselves to new circumstances, and we can use imagination. We can always try harder.

The things for the future, you've all read on this new booklet on a 66 million dollar, 666 million 600 thousand that's a great figure. Everybody asks us if we just pulled it out the air, well we really didn't. We started out with a much lower figure, and the more we thought about it the more we realized that we simply couldn't do what should be done here with anything less than that. And we have come to the conclusion, gentlemen that this figure is a minimal figure, and we want to pull out all the stops. And we not only want to go out there and raise this 666 million 600 thousand but more. And I like just to point out one thing that looks to the future. If you go down through the breakdown on the 666 million dollar fund, you would notice that the great proportion of that money is going into people not into buildings. It is going into better salaries for our faculty. It is going into better salaries and other arrangements for our lay administrative staff around the university, who have been extremely devoted for many, many years, and have been at the heart of our growth. It is going into more help for poor boys, who have the motivation and have the talent and simply can't get into school because they don't have the money. And we think that Notre Dame should be in the position in the years to come to take the best boys we can get, and to help them if they need help. Just to give you an idea of how important this is, we had about 105 valedictorians of their class applying to enter Notre Dame last year—top boys from their class from all over the country. We lost just half of them.

Now, these weren't boys who were just bright, because we turned down some valedictorians that were screwballs. But these were boys, who were not only valedictorians, they were student leaders, they were all round good youngsters with personality and with character and with leadership ability. We lost one half of those boys, because some other school had money to help them and we didn't. And that's why in this large sum there is a pretty big sum for student aid. And our philosophy on this in the years to come is that we would like on this student-aid program to put it more on a basis of borrowing--to let a youngster have enough confidence in himself and in his ability and his energy to borrow against his future; and also to put some of it into work programs. I checked out our work programs recently and I find that we are already spending this past year a little bit over 600 thousand dollars in aid to students on this campus. Which means everyone here: a good number of these boys are getting help through the work program. But this is very expensive. As you can see, it would easily go to a million dollars before long.

This year we had about 140 valedictorians applying to Notre Dame, and again, we got about half of them, and lost the other half because we couldn't help him come to school here. And I think it is a difficult thing when you got a youngster who has taken every thing God has given him, and he has competed well and risen to the top, and he thinks in his heart

that this is the place that he can keep on going to the top with a Notre Dame education; and he wants to come here but he can't come because he just can't make it. And some other boy who's no where near as good as he is, who hasn't tried as hard, or maybe doesn't have the talent he has or hasn't worked as hard in his leadership ability, can come because it just happens his father has some money. Now I've got nothing against money naturally talking about 666 million dollars. But I'd like to see some of it put to the dispose of these youngsters who really need the help, and who would be bright and shining lights for Notre Dame if we could give them a little assistance. That's why part of this sum is for that. There's another sum in there for buildings, but I have already spoken so much about buildings, I don't want to get into that now. I just want to mention our great need is probably a new library. Our library is very out of date, very inadequate and it really needs to be completely rebuilt. The new library on this campus will be a tremendous asset to this whole process.

The last thing I want to tell you, gentlemen, is just a story I heard just recently, which I think sums up how I feel about Notre Dame men and the kind of performance that I think goes beyond all that I have been talking about; the kind of performance that carries on excellence to the end, and things being in order in life to the end. And I think reflects the kind of things that reflect what you and I hold dear at Notre Dame and the kind of things, that no matter what else goes on here, makes Notre Dame the greatest place on earth.

I had a call from a gentleman in Detroit a few weeks ago. And he said, "I just called you up." He said, "you may not remember me. I met you out in Phoenix, Arizona once, " and I told him, yes, I remembered him. He said, "I just wanted to call you up to tell you about a Notre Dame alumnus whose death I witnessed the other night." He was talking about Jim Cleary of Detroit, whom I'm sure many of you know. Well, he said I'm just an ordinary guy in Detroit. I happen to have a business up here and somehow or other through this young president's organization I got associated with Jim Cleary. And he said Jim had a terrific effect on my life. He said I am Catholic, but I did not have much Catholic education and I haven't really worked at it very well. But he said once I got to know Jim, next thing I know he called me up on a Saturday night once and he said, "Say, he said, next, tomorrow morning is the Holy Name Sunday at our parish why don't you come over to confession." Well, he said, man I haven't been to confession in a long time. But he said Jim was such a nice guy and I didn't want to offend him so I said, "Okay, Jim," and I went to confession with him. He said, then he kept it up every Saturday before Holy Name Sunday, and before I know it I was going to confession every month and then more often. Then he said the whole attitude of this fellow toward life was just so darn wholesome, clean, good, and aggressive even; and he was doing such a tremendous job in his business, and such a tremendous job in everything else and I thought, boy, here is really a champ. And I could begin to see his influence coming into my life even imperceptibly I was becoming a better guy because I was associating with Jim Cleary.

Now, he said, I want to tell you the end of Jim Cleary's life because it sounds unreal, at least it did to me. But I could understand it being this way. He told me that Jim woke up about twelve o'clock that night and he shook his wife and he said, "Honey I want you to make a couple phone calls." She said, "Are you out of your mind?" He said, "No, I don't want to alarm you, but I am quite sick. And I think I'm going to need a doctor and I want you to call a priest too. But don't get excited, just go over there, there are three numbers written on the inside of the telephone directory. The first one is the rectory, so get father over here. So she rang the first number, it did ring. Father said he will be over here in a couple of seconds with the blessed sacrament. So, he said, "Ring the next one, that's the doctor." So she rang the next one. The doctor answered. He said, "Tell him I think I'm having a heart attack." So she told him she thinks he was having a heart attack. The first she knew of this.

He said, "Now, ring the third one. That's the police station and ask them to bring out the oxygen. So she rang the police station and asked them to bring out the oxygen. And now, he said, to give you something to do look up the number of our friends down the street here if you don't know it, and have him come up because it would be good to have Joe and his wife, or whoever it was, that lived a few doors down. So in a matter of five minutes people started converging on his house.

This gentleman that was telling me this from Detroit said he was about four doors away, but he said the priest beat him from the church. And as he got there, Jim was going into confession and received the Holy Communion. Just then the doctor steps up, came up the stairs and gave him an injection, but it just was a little bit too late because his veins had collapsed and the police never did get there in time, but it didn't matter because Jim was dead by the time they did get there. But he said, Father, he said, I just can't tell you what this has meant and what it would mean the rest of my life. Here's a guy that is eminently successful in his business, if you are just looking at it from a business point of view, this guy was a world leader, he was the head of his company and a very young man. I think he was around 42 or 43. He said he was a wonderful guy around the club and any place else you would meet him. I could remember meeting Jim once at a Whitefield meeting at Hollywood Beach, Florida. They had this meeting with Young President's organization, and Jim trailed me out the morning and went running to the same mass and he went communion with his wife. And he said, anywhere you see the guy, he is always on top, he is always doing a great job. And he said at the end of his life just like old Jim, everything in order, Priest, doctor, ...and he said, when he died he just died with a smile on his face. He just smiled at us all and died. He said it is a scene that I will remember for the rest of my life.

I think it is a scene that gives all of us a lot of heart, because the things that we really carry away from Notre Dame are timeless. There are things that I think, when you stop to think as you come back here that many Notre Dame men have gone on ahead, that the things we learn here are things that can change our life on earth, and more importantly make them good for eternity. And I like to feel that as each of you come back here, you can draw away from this place an inspiration that you are associated with something that is alive and growing and out front. And somehow this gets into your own life and that you'll never will just stand back and just be defeated or hurt morally, spiritually, materially or any way else; but you will always have the drive to keep on going and not to give up. Somehow as you walk around this place there come back to you the aspirations of your youth, if you will. Like a man who came back to see me one day and he said, "I've been just walking around this campus for six hours." It was wintertime. And he said I was on the train all last night. And he said, "I just want to sit down and tell you my little story and get absolution and leave." But he said, before I do that I want to tell you one other thing that I have really loused up my life the last two years very badly. There's no excuse for it. I know I was wrong and I knew what I had to do but I did not have the nerve to do it. But he said, with Christmas coming on, I decided that if there's anything on earth would move me to straighten out my life it was to get back at Notre Dame. And he said I came back here and I went to my Adler Hall chapel, where I had been down for mass communion every morning. I went down at the Grotto and I probably said about 6 rosaries down in the Grotto in the cold. He said over here in the big church just kneeling there and down in the basement underneath. And he said during the rest of time I have been walking around just soaking up the atmosphere. And he said, Father, believe me; I'm just ready to go. He said, I'm not ashamed to sit here and tell you just exactly what my problem is, and get your advice. I would like to do it man to man, and when it is all over I wish you would give me absolution, because I'm sorry, and I'm going to do better. And he said that this place has really saved my life in a broader sense than in time.

Well, I think all of us can get this from Notre Dame. We've all had holy thoughts here, we've all had good thoughts here, and we've all had many happy times here. And I hope that your being back on the campus, your walking around and drinking up some of the peace of the atmosphere, your dropping in to the hall chapels that you knew of old, I think your just meeting your old friends and talking, I think it all gives us a surge of joy and pride and confidence. And my prayer for all of you is that you're all with us all the way. And that you have confidence in all of us that live here and work here that we are not trying to denature Notre Dame, we are not trying to break it down and rebuild it. We are trying to take every strong thing we have here and make it stronger yet if possible. We want to take anything here that might be weak and to strengthen it. And we hope we can take your sons, and we hope that they come here with the same wonderful desire that you came with. And we hope that they leave here with, not only as good as you are, but better. Because the greatest thing that any father wishes for his son and we wish for your sons is that they are all better than their fathers. I think every father wants his father to have the father he didn't have and to get the advantages he didn't have, and the greatest pride in your lives to see what your youngsters do. And I hope you can have this pride in us at least—that you can give us your sons with the full knowledge that they are going to get everything you've got and more. And if I tell you that during Lent last year there were 100,000 boys and more at Holy Communion here on the campus, I know you would understand that things aren't really going very badly. I think that when you look at our athletic record and find out that this past year was the greatest year in our history for overall performance in all the sports, I think you will realize that things are not going to the dogs. I think when you look at a few of the things I mentioned to you today and the other things I might have said, and realize that things are, that we are as competitive as we have ever been in history, I think this will give you pride and should give you pride.

Finally, I think that all you have to do is to walk around and use your eyes and your ears. And I hope that from this experience of this weekend, you would leave here with the really deep conviction that this is the great place it always has been. It is getting better all the time, that your association with it is a wonderfully wholesome and growing thing, and that we are indeed proud of you and proud that you think so much of this place to come back for the weekend. And I ask you in all sincerity to keep us in your prayers, and to be sure that you are in ours every day. Because every single day there is mass perpetually offered for all of you and your families, and this will tie all of you and us together. And I hope that in conclusion I can really read to you something that you have heard many, many times before; but which says so much better than I can the kind of thoughts that will be going through your head this weekend. It's the old poem from Father Charles O'Donnell, never old never new.

TO OUR LADY

We have colored your cloak with gold, and crowned you with every star
 And the silvery ship of the moon we have moored where your white feet are.
 As you look on this world of ours, campus, lakes and towers,
 You are good to us, O, great Queen, good as our mothers are.
 And you know each one by name, our heavenly registrar.
 Enter our names in the book, into which you dear Son will look.
 For we know that a time will come, the graduation year
 When thousands and thousands of us who have dreamed on your beauty here
 Will gather before your face to talk and dream of this place.
 Then when your Son comes by, you will tell Him as of old:

These are the boys we knew. I and my cloak of gold;
You at the breaking of bread, these are the troops we fed.
And a shout shall split the skies, as the ranks send up your name
And a golden hour in heaven, when your sons, Oh, Notre Dame,
Kneel to their leader down there by the helm of your gown.

God bless you all.

I can't help but feel that this is the highlight of the reunion weekend, and that the many thoughts that Father Hesburgh has expressed today will be repeated by you many, many times, and since we are from all over, I think that it was certainly a fine thing that Father could give of his valuable time to be here. I do have an announcement and then we are dismissed.

Fund Raising for New Library
September 7, 1960

Father O'Brien has a very bad opinion of my life, because he said all you have to do is get him in here and stand him up and turn him on. And today, I think, I'm not in the best type of mood to be stood up and turned on; possibly because I am in some different part of the world. A couple days ago I was in Bogota and Panama. The Sunday before that I was in Brazil. The Sunday before that I was in Buenos Aires. The Sunday before that in Managua, Nicaragua. The Sunday before that in Mexico City, and the next Sunday I must be in Rome. I think all we can draw from that is join the wagon and see the world.

I am deeply grateful to all of you for being here. I know it is not a good time of year, with the youngsters getting back to school, and so much excitement with the fall season to beginning, finding time for family, and business and everything else. To think you'll take time today to listen to our story about what we hope will be our greatest endeavors in the history of Notre Dame. It is something that warms our hearts, and I am deeply grateful to each one of you individually—if I can say this as individually as I could, and also to Peter Grace, who has taken on the brunt of this activity. Peter was in Europe, I think, last week, and has to be there again this week. There is no one in the country I know busier than he is, and I think it is typical of his support to Notre Dame. When I called him and asked him "Can you do this?" He said, "I'll do anything for Notre Dame, you know that." And I don't know where I would find a willing spirit than that. Otherwise than what Bishop Hershey said about our beloved Father O'Hara, he said that he is a consecrated bishop, who will fit the task. He said, "How can I get in touch with Bishop O'Hara?" And the bishop said, "You have him." What can I do for you? He said, this is typical of his whole life. Anyone who knew him had him. And his only question is "What can I do for you?" I suppose that there are in this room a lot who think of him as Father John O'Hara. I did not know him terribly well. I only knew that to know him was to love him. The only chance I had to meet him as a student was while walking down the halls or in passing him in front of the buildings one day as a freshman. It made no difference to him who you were when you are in need of a bit of a lift. When you met him you loved him because he gave you all he had. I don't think this place will ever be the same since he came and did what he did. I think he did a tremendous job and made a dent in all of our lives. We will miss that part of our lives as time goes on. I hope that some day and in some way we can have a suitable memorial on the campus of something that will somehow symbolize all of the things that he was and did at Notre Dame.

Other than that, it was typical of him that he never really left the place. I never met with him, but at his last will and testament I sensed that he wanted his body and remains to be with the place he loved. I think that it is wonderful in one sense that eight years ago today he lost his life and his memory of Notre Dame ends. Not that we won't remember him for years to come, but today he has touched so many lives. I think he typifies for all of Notre Dame our richest endowment, which is to work where your heart is. We refer a lot to the past when we talk about him, but we are not living in the past; but we are talking about the same subject—the University of Notre Dame. It is not so much how much it is worth, but it is something moderate today. What we are really talking about is, though, all that Notre Dame might yet be. I think many things have happened. We look back to the beginning of the past. We had something like 2000 students, today we have over 6000. At that time we were in very bad shape for endowment. We still are, but at least it is still much better today than it was then and more. We have evident on this campus more buildings with buying value since that time than in the whole hundred years of this university's existence back in 1943. For the past years the growth has been nothing short of fantastic, no matter how you look at it. If you

look at the growth in the student body, both quality and quantity: if you look at the growth in our faculty in the last ten years there have been over 112 faculty members added to this university. And at the same time, over 116 Ph.Ds and upgraded at a net growth in that, it is our net growth in faculty alone—faculty salaries were 150 percent in the last years. If you look at the budgetary figures, during the past ten years our budget was \$8 million. Today it is \$18 million plus and probably \$19 million next year. These are material things, they are not big thing. There are some things, which are going on in our world, which are harder to accept. I think all of us have been a part of it, at least in yearning and our desire to make something come true that is really unique in all the world. I think any Notre Dame man, no matter what year he's been here, no matter what year he graduated, what years he spent here in school, is willing to admit that this college and the time he has spent here is something unique in all the world. That's why we are back here today. That's why I'm here, that's why we are all here. Somehow this place has a drive in our lives, it has a claim on our feelings, and our devotion. We are dedicated. And I think that the important thing that I would like to say is that we all have a part in a corporation, and as a corporation gets started our task gets started. Each one of us has a part in the forward start of Notre Dame. And as Notre Dame grows and becomes more significant in the State of Michigan, we also grow and become more significant.

If we look around at Notre Dame today, at the original plot and layout of the buildings, you would find that there is not a single open space left on this campus where we can put a building tomorrow if we wanted a building tomorrow. And as we study the past ten years and look forward to the next ten years, we find that somehow Notre Dame; this part of Notre Dame is now completed. Every single plot is filled from the center of the campus leading to the main building. The other path leads to the subsidiary campus, the academic building and sports—leading up to the stadium. If we want to start thinking of what Notre Dame might be in the years to come, we need to start thinking about what might be called “a move to the East.” And here we have a plot of land that is almost 400 yards across and over one half mile long, which leads from the stadium property up to the toll road. And we decided that perhaps our first task is to decide what we needed most and make this the next magnificent building we have next to the Dome. Then to put it right in the middle and center of this part of Notre Dame. And you will be hearing more of this in meetings to come. But, I think what we are talking about here today is something that is really focal, a focal point for all our hopes and yearnings for the years to come. And I think that it is very significant that this place and this room are the places to read this script in front all of our alumni and hear about this—a place to really think of the interface of what the new Notre Dame might be.

I would like to say, first of all, that a university is a kind of unique institution in all the world. It has been said many times that the church is the mother of universities and indeed it is. The church has begun many universities such as the University of Cambridge in England, University of Paris in France, University of Bologna in Italy, and other great universities throughout the world. In countries universities are the consolidation of culture and cultures, which are number one. From earliest times to our day, even in the earliest and still are today, in this time. Cultural change has happened. I don't need to bother you with the details but the fact is that the church out west all had universities—Bologna, Serbia, Rome, Paris and all the others. Today in at least six countries the church is making somewhat of a comeback. I have just come from a meeting with all the directors of Catholic universities around the world. One of our concerns is that our universities have been lost on the mainland, and it is time to rebuild one. There is a new university in the Philippines. And from there we can move on across to Europe and fine new light fulfilling there like St. Joseph in Beirut, which is now struggling to become a university. Or we can look down the streets

of Africa where we see one property per person. Two thousand miles South of that is Brazil, in the end of nowhere is 180 students. Then we come across the Atlantic to the New World, and if you look past Texas we find in Mexico City today, new and a Catholic university under way. And they have a plot of land, and a stack of buildings, and they are trying to get something started. Then we go down to the countries of Central America, like where I went a few weeks ago. There isn't a single Catholic University in the whole of Central America---all the way from Mexico to Panama. Then we go to across to visit the southern universities like Andre Sol in Caracas, on the West Coast you see universities with great names like San Antoine, San Rafael, in Lima, but the church no longer has it. The church is now trying to start a university in the South---universities of the world. Then we have on in Bogota and another in Medellin. Then you look up to Colombia; there are two universities, which are really trying to get off the ground. But these are small and hardly compare to the great universities of this world. They are small in comparison to the great universities in this world. Santiago, Chile and another started in Brazil, Argentina, one in Uruguay. The fact is none of these universities has full-time student bodies. They are completely communistic. This is the kind of composition these southern states have. To the north of us, you find universities in Canada---Montreal Catholic---yet these universities, again, are not big and one must say that honestly.

Then you come to our country, where we have 260 Catholic colleges and universities. As you start putting down the criteria for a really great university, that have had graduate faculty, that have full-time students body, and full-time faculty, that somehow are committed to educate to academic excellence, that somehow uses not only physical sciences or social sciences, there is something extraordinary about them all. There is discovery, there is life and vitality and through the course of a day you will find perhaps in the whole complex of 260 Catholic colleges and universities, perhaps only 4 or 5 that give some comment on the student enrolment of the universities. And I grant you, gentlemen, this is some type of negative portrayal. Some great universities do not say they are. We will always have some that are Catholic and are different---their philosophy, their theology, and some on the dynamic presence of God and the loving practice of work for God on our campuses. But the fact is, that all universities and all those who are committed to that university, and I think ours is, and I hope always will be, that somehow our guiding light and goodness, that somehow our leadership in the ways of mankind in this life, and followers of new knowledge, that are transfuses of the treasures of knowledge in the past to which we have followed. And this too shall be the tradition and the reality of this great university here at Notre Dame.

Today I have a chance to tell you something that I must tell you in utter confidence. I am telling you something that can be, and can be just now, but is not yet. But I think that we're like family here today, and I think I must tell you this to give you some idea of the depth of our aspiration and the possibility of receiving them. We were visited last January by two representatives of the Ford Foundation, and they said they decided that they were going to do something completely different than anything they had ever done before. In the past they had reached out and received applications from various divisions and departments for science, economic projects, sociological science, teacher education projects, and they had all types of divisions coming for these various projects. They usually give about 100 million dollars a year from the income of their endowment to pay for institutions. And they decided for once that they would like to look at the possibilities of reversing the terms. Instead of waiting for these universities to come to them with all these special projects, they will pick a handful of universities, possibly five from the whole country. One in the East, one far West, one in the Midwest, one in the South, and one in the Rocky Mountain State.

They will probably pick out universities that show promise in leadership and vitality and a commitment to excellence and a chance to become among the greatest universities in this realm. And they said that they made this list of all the universities that exist. They said in their own judgment and they were looking for further consideration on this, but they decided that the university they were willing to bet on, if you want to put it that way, in the Midwest is Notre Dame. They said to see if they were right in making this assumption, they would like us to make them an assessment of the last ten years of the university, and of those things we look forward to the next ten years. We are having a board meeting this month to consider this. They said that our job during the past ten years was really magnificent. They said that in every sense we were about a 30-35 percent up the curve in everything pertaining to the university. "What are you doing that is different, why should we pick you from all the other universities in the Midwest? What are you all doing differently from other universities in the Midwest?" We said we have something here that we think is very special. We cannot only be in the main stream of university life in this country, but we can also swim with the best of them in the main stream. We said, just look around in the country today and see the problems that we have mentioned in a philosophical and theological point of view.

First of all, take the whole wide world. Throughout the world today, you have problems in every direction and the whole theme of democracy has changed, so that today instead of Americans solving all the problems of the world—to their various needs and possessions, the other 80 million people now speak for themselves. All the other countries, China, Indonesia, speak very loud and clear for themselves. Millions of people are now speaking for themselves, even in Pakistan. We have almost 200 million people speaking for themselves today in Africa. And you have, of course, some 225 million Russians now speaking for themselves in Russia. You have American countries even standing on their own feet and saying you need to be more concerned right out in the open. And this is the world where it is no longer a world where Western culture is allowed to speak on behalf of other cultures. This is a world where there is no basic moral understanding, where the state has lost its authority. We are involved in these problems, and it takes a place like Notre Dame to formulate some basic moral understanding, some basic moral concepts. We are called in this troubled world to do a work of mediation and diplomacy and healing, and hope this moral world lasts. We are to get some meaning to words like "rights" and "human dignity" and "honor" and "justice," "independence," and all the rest—what they really mean.

To pick another aspect of the world today that needs tremendous leadership, there is a whole different culture between that which is technological and that which is scientific and that, which is humane and literary. So that today, in this world, you don't really see beside the three cultures, and these cultures are getting further and further apart. So that the pastors and theologians don't talk anymore because they don't understand their language, and the pontiff and theologians and scientists can hardly talk to each other. There, too, a work of mediation needs to be done. We need today a great university where somehow we can bring together the voices of scientists and the voices of economists, and somehow get them into a chorus. It needs direction and understanding. These things may not be accomplished in time unless there is some philosophy from theology. Theology must get involved in these questions. It must get to the bottom of the significance of these problems. That's the good old sound values. What can we do to get Protestants, and Jews, Muslims, and Catholics and the rest of religions to somehow have a little better understanding, a little better tolerance for each other?

Then you take the whole field of the United States, and the problems we face today. What is wrong about the America experience that we can bring to light? I think Notre Dame is in a particularly good position today to do this unique work, because we have always had

contact with the other great universities of the States. Protestant background to sit down and mentor our various associates on various boards. Notre Dame, I think, is closer to other universities in this country today, perhaps than any other Catholic university ever had. We are close to many people who are not of our faith. And I think we are in a unique position to do something significant about bringing into the situation some kind of understanding, some kind of betterment. We can blame the many great problems we have to the whole economic problem in our country today, and what does it mean, this experiment of the economic revolution. So that in our time and in our day, there has been a tremendous revolution in our country. And the lessons that come from all of the barriers in the past that has somehow had done all the things the Russian Revolution promised to do and never did. One hundred and forty-five dollars today got into being in Middle class, and this Middle class made things possible that never would have been possible. And the lessons that come from these, are something that needs deep study. This is not understood outside the continent of the United States. We are much better at doing things economically than talking about them or articulating them or philosophizing about them. So here is an area that testifies to our lives at the moment. We have economics, political science, and sociology that somehow a great modern university could be interested. Somehow a great modern university can get involved in doing some theological study. And I think we in a great modern Catholic University could be giving some moral, some spiritual, some deeper dimension to all of these studies.

Now take another great study that a lot of people do not like to talk about, but I think we here need to talk about it, because it is a promise and that is equal opportunity for all Americans no matter what their race, religion, color or origin. This is a problem that won't be settled by demography, it won't be settled by misunderstanding. It would only be settled by getting people of goodwill to really study what is happening and what we are going to do about it. We don't have to wait for a tornado to blow us off the ground, because somehow God owns the destiny of this whole cosmic. What is the meaning of our constitution? What is the meaning of equal opportunity that we talk so much about in America? How can this be served to all Americans? A difficult study, but one which the Catholic universities cannot afford to pass by today. It needs vision, it needs talents, it needs training, it needs understanding, and these things could come from the Catholic universities. They should come also with caring. Too long the people with good ideas have taken care of themselves and the people with bad ideas have been taken care of everyone else. We need unity, we need power, we need strength, and we need understanding. I can go on with a long list of problems, but all these things I have mentioned is a kind of burning problems that need to be met. They are kinds of burning problems that people from the Ford Foundation are eager to meet. We are the ones who know deep down that the concentrated studies on many of these problems are of a world mature, or of a national nature or even a Western world nature. We thought that these are things we could bring to modern life, and modern culture. We thought that these are new dimensions of understanding that can go forth from this university. This is what it means to really get meaning, as far as I know.

After studying our proposition and thinking of the whole thing, the Ford Foundation seems to be in agreement that the five universities that they picked off are really thinking universities, and we are one of those five. This is how they propose to do that. Firstly, they are impressed that our budget for example, is to do the things we have to do and not to do the things we want to do. First of all we've got a library that is bursting at the seams. One fifth of the books we have have been acquired in the last five years, and there is going to be a similar load as we move on to the next ten years. They looked at our graduate school, we need better security for our faculty, better student security for our graduate students and residents, and for our personnel in the library facility. As we look at the university, you could

not imagine what we need to do all the things we want to do. They said, let us put it this way: "we are willing to help you if you are willing to help yourselves." We would like to work out a kind of formula here. For every \$2 you raise, we will give you a dollar. And for the first three years, let's say this amount would be something like \$6 million. If you raise twelve, we will give you six. You can use the six for anything you want it for. You can use it to upgrade your library. You can use it to pay professor salaries. You can put in a pension plan for your non-academic employees. You can do anything you want, if you feel it is important for the growth of Notre Dame towards that academic excellence. And if we get our board to buy this, this will be the first time in our history to put on, what we call, institutional grants. And we will have a formula for each of the five universities, and it will do the same for all of them. The amount might be different. They said that we feel that somehow Notre Dame has perhaps dramatized for the whole Catholic world in the United States and perhaps beyond the United States. The amount might be different for other universities. We will have a salary for each one of the five universities, and we will do the same for all of them, the amounts might be different. The fact that it is, what is in our judgment, to have a non-profit, a really good great Catholic university? We think you can do this in the tradition of Oxford, Cambridge, and Bologna; and revitalize something that is authentic and lost in the States. We think you can have an institution where people in the State of Michigan can say, "I am really proud of that." We are interested in culture and wisdom, willing to grapple with modern science like the time of the Middle Ages. I think we have wisdom from the Middle Ages, but I think the wisdom must be known, understood, and applied to the problems we face in this world today. And if we don't solve these problems we face today, they'll be around for the next generation. The time is getting short and late, and we must work while we can.

And that is what we are facing today, as we look toward the future of Notre Dame—one of the greatest visions that any gentleman should have a part of, and each of you gentlemen, should have a part of this vision. When we look at the new library, we are not looking at a building. We are looking at the center of something that can symbolize for all American Catholics and non-Catholics and Jews and everyone else. The fact that here in this university we have an institution that is not only in the main stream of American life and real life, but is willing to make a contribution, that is live right, and just, and honest, and is of service to this main stream of life today. When we look at a building like this, this represents a spirit, a spirit that is going upward, a spirit of optimism, a spirit that is aggressive. So, we are not going to be quiet until every hall in this auditorium has been filled. We are looking forward to this university, not to what has been done in the past, but to what we can do starting up from here. And I will not be surprised, gentlemen, that if we can to the Ford Foundation as we go to the Board Meeting next month, that we can raise, not only the \$12 million, to get the six million, and this can be done on an annual basis depending on how much we raise, but we want to do this, not in three years, but earlier than three year's time. I know someone will get up and say, "What will we do with the extra year?" We can make it now. This is the time to move. This is like getting 50 percent interest for your money every thing you need every day in the year for the next ten years. This, I think gives us a position, a quality, and an outside judgment, because we didn't go to them, they came to us. I don't think this task is the hardest kind of hope because obviously, I wouldn't be telling you about it. But I think it will pass the Board of Directors' meeting this month. I think we need to get up, focus on the library, but not only on the library, we are to focus on all the things this university is going to be and do in the years to come.

I'll like to feel that there is not a man in this country who can't come here and be inspired, that can't come here and feel he's alive in a sense that he has not been alive before. To feel a kind of inspiration for his Catholic life and time he spent in this place, to feel a kind

of inspiration for his personal sense of devotion, for sharpening his mind, for being all that he can be in his day and his time. You can't help being excited in a place where things are happening, a place where times are being looked at honestly and seriously.

Then let's look ahead. I will not be surprised if ten years from now that a budget that is now \$18 million will be \$35 million, or \$36 million or \$40 million. I would not be surprised that if ten years from now we, not only have this library built and functioning for 7 years, and going through the first set of books already, but we will also have more undergraduate facilities to fill our campus; but we'll have a new science library. We have been approved for a new three-quarter of a million dollars in Atomic Energy budget for next year to make our basic plans for putting up a new radiation lab. It will be the greatest thing ever in any university in this country. And this comes directly from the Atomic Energy Commission, because of the kind of work we are doing here. We need to have a great lab for the study of biology. We need to have a great lab for the study of norms—for the kind of things I have been talking about today. What is happening to the norms in our society? What is happening to our culture? What is happening to our moral conscience? What is happening to our world situation? What is happening to our dignity? We can nearly say that anything that is important for man is important to God. Anything that contributes to the dignity of man is the fulfillment of man. That somehow because we are alive and in this place and in this university, a great Catholic University, the greatest minds of our time can come here and study here and have a part of this place. And I think that our dreams and our ambitions can be as wide as our world.

And I know I can tell you, gentlemen, that the only reason I joined the Holy Cross congregation, of all the fine reasons is not because I knew a lot about it, but because I knew if I joined it I wouldn't have to worry about money the rest of my life. I can honestly say that things do have a dollar sign on them. And the dollar sign, believe me, gentlemen, is to the extent that you want to do an excellent job, to that extent the dollar sign will figure. This is a study of the picture of the library that was much more ambitious. This would double our present capacity for books. You can say that we can keep all the books in the present library and make one as large again, and it would last for quite a few years. And I think this would be looking backwards again instead of forward. And instead of that you say, let's build a library four times as big as the one we have or five times as big. And let us plan to get some tremendous use out of it for faculty and students. But let's look ahead and let's dream big, the way that men who came years ago dreamed big. And we wouldn't have this campus we have here if the men 40, 50, 60, indeed 118 years ago didn't dream large enough to keep buying land and give us to move and expand.

And with all this expanse you see around this university, gentlemen, we still haven't used half the land that Father Sorin bought and left as a legacy to this university. And I'm sure that Father Sorin is hovering somewhere in the wings today and he is saying, Give them hell, or something, but keep the thing moving." And I am sure he dreamed large enough, because if a man can come to a place like this and find some frozen ground and snow, and a couple of lakes, and a lot of problems and thought "Universite de Notre Dame du Lac," now, this takes a lot of faith. And this is what it has become. Because of the blood, sweat, and tears, I must say, and the vast human heart and energy of an amazing number of people: he has brought to this place the human talents, the human heart and devotion, the energy that has literally filled the lives as Father Cavanaugh did, as so many of the men going back, as Father Sorin did, as a very great number of men did. And we have had a tremendous number of devoted, loyal, wonderful laymen, both Catholic and non-Catholic at this university.

I would like to think of, and if I might get personal for just a moment, I see men sitting down there—Professor John..... a member of the class of 1934, '35. It was a

wonderful class. I could remember how bright it was and how much I loved to like to go there to listen to them. Professor Frederick, there is not a prophet; there is not a devoted men in the whole world to Notre Dame's Professor Frederick. These were persons who had their hearts in the place, not only their heads. I am sure there are people in parts of the world today who can speak about them more eloquently than I could. I have come to the conclusion that probably I should forget everything else and just sit here and do the work that ought to be done here. But again, I rationalize and I may be I'm rationalizing, and not thinking honestly, but one of the things I enjoy is being involved and involving Notre Dame in the world at large. But I like to think whether I am in Bogota working on the Atomic Energy, because we had some real problems there last weekend in Colombia; the fact is that all of these are things that the university in this day and this age aspire and about which I must think.

And I cannot distinguish myself from Notre Dame. These are large dreams, I admit it, they are very optimistic and powerful dreams and I admit that too. But, I admit a third thing, that these dreams will not come true just because I dream about them or Father Jerry Wilson down there or Father Moore or the trustees. This dream can only come true if all of us get together and say we are going to make this, as a Catholic university, one of the best in the tradition of what the church did in the Middle ages.

We are going to make this place one of the most exciting places on earth. We are going to make this place the kind of place where the young men come to and leave four years later, not only strengthened internally in mind and body and soul, but with a sense of dedication that he is going to make his life something to brighten up this world. We are going to make this place a kind of oasis in a world that is full of prejudice and ignorance and stupidity at times. And we are going to try to make this place a living bee hive, if you will, where a lot of the things that make man really high in his dignity. And I think we can do this, gentlemen. I don't you will have to be a great man to live your lives with growth. You don't have to tremendous people to realize this new library as the center of this growth. I don't think we have to be heroes of an extraordinary type to say we are going to get out and do the things that are necessary to get people excited about this dream. I think the hardest part is that the Ford Foundation just came out of the blue without our seeking it. And I think it is thanks to hundreds of people over the years who have put Notre Dame in the position that we would be picked out of the blue. That we would be matched with some of the finest universities in this country, to be given a very special kind of help, and I think we have to move. I think we have to latch on to this, and I think if they gave us three years to raise six million, I think we ought to do it in two and a half.

I think we have been sharing with people for years what Notre Dame can do in football; we've shown them what we can do in devotion. Now I think it is time to show them what we can do with this university. I leave this right in your laps, gentlemen, and I know we can do it together. I am depending on you 100 percent. Thank you very much.

Ford Foundation Challenge Grant
1961

Dear men of Notre Dame and dear members of our wide spread Notre Dame family: I am taking this opportunity to speak to you for a few minutes about the past, present, and future of Notre Dame. One cannot speak of the present or future without bowing one's head in reverence and gratitude to the past. Because all of us, all human beings and all human institutions are indebted to their past. I would like to salute, to begin with, the hundreds of men and women who have given dedicated lives to this university: who have given the very best of their hearts, minds, and souls to make it what it is today. We have inherited the total reality of Notre Dame today, for which we should all be indeed grateful. And now to tell you something about our present and our future- I believe that Notre Dame is facing so many open doors of opportunity. So many chances to become in all reality one of the greatest university of all times, want to share with you the greatness of this opportunity; because it is your opportunity as well as ours.

As you all know, last September this university was included with four other universities throughout the United States in a magnificent program of the Ford Foundation. The Ford Foundation scouted throughout the whole country, studied a vast number of universities and from this study chose five – on the West Coast Stanford University, in the Rocky Mountains Denver, in the south Vanderbilt University, in the East Johns Hopkins, and here in the Midwest in the Heartland of America they picked Notre Dame. And they told each of these universities that they wanted them to become in the next ten years that which it might normally take them 30 years to become – great, outstanding bastions of education, dedicated to excellence on every front. And to this end they said they will match us and the next three years by 50 percent of every gift obtained by the university, barring gifts from the government and the Ford Foundation itself. This means that from now until July 1963, if someone gives us a million dollars they will give us \$500,000.00, if someone gives us \$10,000.00 they will give us \$5,000.00, if someone gives us \$1,000.00 they will give us \$500.00, if someone gives us \$100.00 they will give us \$50.00. To do this, we must double the free money that has come into the university over the past years. This means that when we double our income and gifts, they will match it by 50 percent and effectively we have tripled the total financial resources brought to bear upon the betterment of this university in the years immediately ahead. And the whole business-if we are successful between now and 1963, we will raise the money required of us. It will be matched by \$6,000,000.00 by the Ford Foundation and then we can look forward to a suitable arrangement continuing on and on, possibly for about ten years. And this is indeed what I want to talk to you about tonight.

But, first of all I would like to say something to you about why the Ford Foundation picked Notre Dame. They did this after a long study as I have already indicated; and this study was made in a very intricate and very wide fashion. First of all, they looked at our student body, because this, after all, is what a university exists for, students. There was never a great university without a great student body. First of all, they found that our students come mostly from out of state, in fact, 86 percent of which student come from out of State of Indiana, which makes us by their own figuring the most national university in the United States. They also found that great students through out the United States, graduating from high school come to Notre Dame in great numbers. For example, we had as many as 1,800 high schools represented on our student body. One of the things they found out is that married scholars, who are among the thousand young men and women chosen as graduates from high schools to come to the university, who can go to any university of their choice throughout the whole of the United States that we were in the top ten of men's universities to which most of

these students come. They also wanted to know what our students did after the four years. And in this we turned up, what was even to ourselves a rather startling record. We found, for example, in the greatest of all graduate fellowship foundation awarded competitively though out in the United States to graduating seniors, the Danford Fellowship, which carried the student all the way to his Ph.D. and even far beyond with all expenses paid, we had at the time of the study, more students studying under this fellowship from the Danford Foundation than any other university in the United States.

On the Woodrow Wilson Foundation, which is giving out 1,000 scholarships a year on a competitive basis to some 2,000 colleges and universities senior graduates, we find that in the past 8 years we had over 81 of the scholarships. And in the 3 years of the expanded Woodrow Wilson Fellowship program, we were tied for 5th place in the country. In all of the universities, only 3 schools had more than we do during the 3-year period. Harvard, Princeton and Cornell beat us. We had been beaten by Yale-two years and we beat them one year. Columbia beat us one year and we beat them two years. For example, in the Rhodes Scholarship, to take another endeavor, we found that in a five-year period we had won 3 Rhodes Foundation Scholarships, and this is quite an achievement, because there have not been traditionally too many of these won by Catholic university students. We found also for example, that in the National Science Foundation Fellowship, which is indeed another wide spread Fellowship appealing to all graduating seniors in the United States; that this very year we were tied for 11th place in the whole country. And these schools we tied with were California-Berkeley, Yale University and Cornell.

On the Engineering Scholarship and the National Science Foundation Scholarship, we were tied for 3rd place. And just to give you one more figure, because this may sound dull doing them all in a row like this - I would like to tell you that a scholarship granted out by the Rotary International, there were only 38 granted out in the whole country this year, this year, Notre Dame students won 3 out of the 38.

I think you will agree, as the Ford Foundation agrees, this is indeed a spectacular record, and Notre Dame is right up there in the very top ranks of schools, whose students are competing with the best in the land and coming out in the top 5 or 10. And I know you are proud of this record. I know we are. And I know that we are going to hear more of all these students in the years to come, because their competition doesn't stop the day they graduate from Notre Dame.

To give you an interesting sideline of what happens to these young man, just the other day I approved 14 new professors for the university, and when we looked over the records for final approval, it turned out that 8 of the 14 were Notre Dame graduates—men who had graduated at the top of their class, men who have competed for scholarships and won them, men what had gone to some of the finest graduate schools all over the world and were coming back to Notre Dame to give the rest of their lives to this university, as members of a distinguished faculty.

And I think this is the kind of tradition we would like to see continuing. We want to see these young men spreading out all over the world in top professional jobs, in business, in public service to their country here and abroad. We know that all of you are going to be proud to know these young men and will follow their careers for years to come.

The second thing the Ford Foundation looked at was faculty. In the matter of faculty, we have progressed a great deal. I think in these past 10 years. For example, in the past 10 years there have been 112 additions to the faculty, and during that same period 116 members were added who had PhD's, as differentiated from a master of baccalaureate degree. This is a great rise in faculty members with a doctor's degree in a 10-year period - 116 net rise increase. Also during the past 10 years, they found that our faculty salaries have increased by

150 percent. The other night I tried to figure out what that means in dollars and cents over the past 7 years. And I found that the net increase and the amount of money paid for faculty over what was being paid over 7 years ago; the net cumulative increase for the past 7 years was over 7.5 million dollars. You may ask "Why all this expenditure for faculty?" I like to tell you that the reason is very simple – there has never been a great university that has not had a great and distinguished faculty. Moreover, there are a finite number of great faculty members throughout the United States today. And one must compete for these faculty members because they are being bid for by the best universities in this land who are facing the same problem we are in building up a strong and distinguished faculty. We want to feel that we are competing with the best, for the best, and to do that we have to increase this remuneration for faculty, which is pitifully small. And we are a competitive school and are going to stay in this competition for the years to come, I hope.

We have as you know - we have been building up this part of our endowment, a pool fund for our distinguished faculty and for leading all our young men to distinction, who return here with great promise.

Another thing that the Ford Foundation wanted to know about was the facilities at Notre Dame. And I think that all of you would agree that the additional sum of \$20,000,000.00 worth of buildings since the end of the war has greatly increased our facilities at Notre Dame. But at the same time we told them that the one great lack we had in going ahead and in giving us all of these things increase that we so badly need available - a great new library. And I hope you will come with me for a moment, because I would like to tell you something about this great new library.

You see a picture of it here on the platform, and I would like to give you a quick run down about what exactly this is all about. This library is really a dual-purpose library. First of all, the first two floors, which have a floor area of more than 4 acres, are large enough to take care of all our student body. Exactly one half of our student body can be in this building and studying at one period of time. Also in this first two floors is 200,000 books that are going to be an open stack shelving right with the student. In other words, the books are going to be where the students are. If a student wants a book, there is no delay in making out a card and sending it in and waiting for something to come back. The student and the books, and study area and quiet area, and the spirit of study will be in the first two floors, open day and night to access to our student body. In the basement of this building underneath these two magnificent two floors, there is going to be a great series of offices for our faculty.

As you know, Notre Dame has been trying to build a full time faculty as well as full time student body. Many universities in this country only have one half of their faculty full time and the other half part time. Over 95 percent of our faculty are on full time. And to give full time service to this university, what they really need is a place where they can study, where they can meet with the students, where they can counsel and where they can be found on this great campus of the university. And in this we are very happy because our faculty can now have a place where the students get together with them and where they can counsel students from their office space.

On the eleventh floor, rising above the first two floors, we have room for some 1,800,000 books and enough space for great research in the humanities. You may say, "Why make a university library this large?" This will be the largest university library of all times. And I would like to tell you why. At the heart of a university you have books, which are the resources – the greatest resource of learning together with intelligent people. And at this university, since the end of World War II, all of our book holdings have doubled. And of the more than 600,000 books we now have, more than 100,000 have been purchased and put into

library use in the past 5 years. And so part of this library as I look into the future, we don't want this to be a stingy look, we want it to be a magnificent look.

There is one more thing I can say about this library, you may wonder where it is going to be; and I would like to show you that where it is going to be, it is going to symbolize and be a living, working memorial of all that Notre Dame is striving to be in the years to come. If you would look over here for a moment, you will notice a plan of Notre Dame as it is today and of Notre Dame we hope it to become in the years immediately ahead. On this plan, everything between myself, and this line is presently on the university. What goes beyond this line, the square of new buildings with the library at the center, this is the future development of the university. If you would like to picture that area, perhaps its easier to it on this chart. Here is the present liberal arts building, the science building, here are the freshmen residence halls, new dining hall, the steam plant, our warehousing, our heat power plants, and so forth out this way. We have a large area of land, that is almost 400 yards across and almost a half a mile long from here up to the toll road, and this is going to be the area of the new academic development area of Notre Dame. We hope to have in this area such things as the new radiation lab, which the Atomic Energy Commissioner is putting up on our campus beginning next September at the cost of 2.25 million dollars. While I am talking about the building, I might just add another fact the Ford Foundation turned up in the last ten years. All that is our research at the university has grown in ten years time, from some 300,000 dollars ten years ago to over \$10 million dollars awarded in research grants during the past years. We hope that along side of this, there will be a new laboratory for materials research, the possibility of astronomy, the possibility of a computer center because we hope to build here one of the great computer centers, which is center to all research at a great university.

On the other side of the building, we hope to have another two graduate residence halls probably for nuns, who would like to come here to receive their doctor's degree and another for laymen. We hope to have also undergraduate halls, because while we are not increasing our undergraduate body, it is rather crowded at present. There are too many off campus at present – several hundreds. We hope in time to expand our dining hall facilities and to have other residence hall facility for these undergraduates. We have back there a building known as the Dome Building, which we hope will replace the Drill Hall, which had to be taken down when they new library began to be constructed. And here we have a field house for the future and a new cat field alongside of it. This whole area, out through here, becomes a great new Notre Dame focus on this great new library.

I think I need not tell all of you that Notre Dame as it stands today magnificent in its splendor, and as we project it for tomorrow, magnificent in its hope, and promise for the future its something that will always be under the dome. I put the dome in the middle of this picture to symbolize as it does for all of you, I know, she to whom we owe our protection in this place, our hope for the future. And I would like to think that even with the new library, this is still the highest spot on our campus. And it is still our testimony and our hope for what we have become in years to come.

Coming over here again, I would like to tell you a few more things about Notre Dame and what we are going to do here in these buildings. One other thing the Ford Foundation asked us about was "What about your alumni?" "Why should we support your university if your alumni do not support your university?" We said to them, "You might ask that at some universities but not of this one. Because it so happens, and this came out in their study, that during the past ten years we have consistently in all the alumni studies that have been made, have consistently been in the top 10 in all three categories as the percentage of alumni who have given to the university each year and this has always been around 50 percent, the average amount of each gift, and the total amount given to this university. If you want to see

what a tremendous effort of enthusiasm and generosity this has been, our total alumni gifts given to the university from 1922 to 1947 gift to the university is \$700,000, almost a total of all these years. But now we really want to get behind this Ford grant. We really want to show what we can do symbolized in this great new library. And we are going to ask all of our alumni in the days immediately ahead, to be sacrificial about their gifts to the university; to somehow get the swell of feeling as to what the university is doing today, what doors are opening, to have a pride in what is going to happen here.

And in this, let me say a few words again about the students and about some of the things they are going to be exposed to in the years to come. First of all, the student of today I am sure is again someone not completely like the student of other days; and yet, he is to me a magnificent young person. You hear many bad things said about students in our day. I would like to tell you some good things about the students I met here during the past few years. First of all, I find that these students are very serious. They are serious about their education, and they are serious about their future. Their interests range far and wide, all around the world and into outer space, which has just been altered. Their interests lie in what they can do for their country and their family in years to come, for the world. We find them concerned about the wide range of things that are being done, for example, the Peace Corps. You might be interested in knowing that the first Peace Corps project given to a university was a grant given to the University of Notre Dame, in which we have trained young people who will be spending the next 2 years in Santiago de Chile, in the south, in the research region rather, in the earthquake region of Chile. They will be there helping the world's poor earth's population to overcome the hopeless days that have faced them for so long. Because we think that one of the great things a university must do is work in ideas and work in people. And in that area of ideas we want our young men of today to be strong in heart and pure in spirit, dedicated and devoted and intelligent confident, but they have to have areas in which they can work and confidence has to be aimed at doing something.

Let me tell you some of the areas that are going to be in this library as research centers. One might describe the whole effort by saying we are inaugurating a number of projects that will have to do with the problems of man in contemporary society. You see, we center these problems about man because he is the one that has the problem today; and we center them in contemporary society because this is the day in which we live and these are our problems. And we think that one great function of Catholic universities, as professing the wisdom of the ages and its philosophy and theology is to bring some answers to bear upon these great agonizing problems that men face in our day and age and in our country and our world. We would like to believe that here at Notre Dame we have the center for this, a tradition that is amenable for doing this job; and the kinds of students and the kind of faculty that are willing to really spend themselves in doing jobs here and about the world after graduation.

What are these jobs? Well, look at our own country and its tensions and you will begin to see some of them. How can we make real for our times that wonderful motto "Out of many different factions, one reality as a nation." How can we get different religious groups to understand each other and to live together in peace and harmony in our country instead of in dissatisfaction and bickering? How can we get all racial groups to have some sense of equal opportunity in our time? How can we talk to their hopes to make their democracy come true for all Americans all over the country as well as give our efforts all over the world? How can we, for example, study the American Economic Revolution, which gives us everything that the Russian Revolution promised but never delivered on? How can we understand it, articulate it, and make it real to people who don't understand it here and abroad? What can we do to study the problem of our blooded cities, urban redevelopment community

development? What can we do about things like juvenile delinquency? What can we do about the whole world and its problems and many different cultures living together? So they live together in peace, harmony, with freedom, and peace and justice and honor and not with a constant threat of war be it hot or cold? How can we take the great reality of science and technology in our age, and make it a science and technology that brings hope to mankind, instead of a foreboding of a nuclear attack and the destruction of all man has created in the 10,000 years of recorded history on earth? How can we study great problems like populations? How can we study other great populations as religious sociology, anthropology? Certainly we will have the space to do this, we will have the people to do it. And I am sure we all can get the support to do it if we have the will to do it. It seems to me that the function of a great Catholic University in our time is to bring light where there is darkness to bring understanding, where there is lack of understanding, to bring hope where the situation has long been hopeless. I think we can do this because we have the right ideas. I think we have the right kind of people and I think we have the tradition of dedication that will make it come true. Now, how can this come to pass?

The Ford Foundation looked at the finances of the university, as they well might, they found that while our endowment had grown in the past 12 years from some \$6 to \$30 million dollars in market value, they found that our endowment was only 5 to 20 percent the size rather 1/5 to 1/20 of the size of endowment of the great universities that we are in competition with for all these prizes I mentioned early. They also found that while we had by far the largest endowment of all Catholic universities, we still had a long way to go if we were going to face our competitors. They found that while our alumni was solidly behind us, we even had to increase this so that we were granted a greater open door to the future to do all these things that need doing so badly and they believe we could do and they were willing to help us do.

I would like to tell all of you good folks that there is the story about a man named Midas who it was said everything he touched turned into gold. I don't want anyone ever to think that we at Notre Dame that we are interested in gold except the gold on the dome, and the gold that come here in the way of people's heartfelt contributions and whose fruitful ideas are turned into people; and into fruitful ideas that will help people overcome the things that have worried them around the world for so long. To give them some new hope that they don't have to live in ignorance. That they don't have to live in hunger and when it is cold they don't have to be cold, they can live in houses; and that the hopelessness of things like war and hatred don't have to go on forever. And if there is any institution the whole world can bring to bear upon these problems the kind of ageless wisdom and kind of total dedication this place can bring, then everyone should be interested helping it bring light into the darkness. I would like to say to all of you that as members of our Notre Dame family, and as friends of Notre Dame, and alumni, we are very proud of you because you really represent Notre Dame all across the country and all around the world. We are proud of the purity of your hearts and the integrity of your lives and wonderful wives and families and we are proud of your confidence, your business and professional lives. We want you to be proud of what goes on here, too, and if we tell you that we are willing to spend ourselves, we are willing to bleed and that we are willing to give all that we have to make things come true for a greater Notre Dame. So, that all the things we want for Notre Dame to become, can come true, and will come true in our time with our total efforts. Then I think you will begin to understand why I want all of you to have great pride in this place, a great pride in what through the providence of God it is destined to become; and a great hope that we too can bring the world that hope that it so badly needs.

I want to invite all of you, members of our family, to be proud of what is happening here at your Notre Dame. And I want to assure all of you that we will give you all we can to make these things come true. I have spoken about the help we need. I have confidence that all of you are capable and willing and anxious to give this help. I want to tell you that when you come back now and in the future, and when your sons and the friends of your sons come here for some of the most delightful and fruitful four years of their lives, when you see young hearts get stronger and you see young minds get brighter, more confident, and you see the vistas of all the world – Asia, Africa and its problems, Latin America opening up to all of them and you will see their hearts swell with the kind of generosity that one hopes to engender in a great university like this, generosity and purposefulness in life. Then I think, you are going to be proud, as we are proud. And all of us together must be proud of the proud heritage of this great place. No one of us can create this, no one of us can create what it is yet to become. But all of us together must join our pride to our hopes, we must join our sacrifice to our dreams of days yet to come and all of us together must give our best to make the golden reality of Notre Dame be real and true and promising for all of America and for all the world.

Thank you for listening. Thank you for joining your lives to ours. Thank you for sharing this great hope and this great pride. And thank you for helping to make this come true, what all the world awaits. May God bless and keep all of you and may our Lady smile upon you.

Alumni Reunion Banquet
June 1974

Thank you, all of you. This is the 23rd time I stood here to welcome you home. And I don't know anything at Notre Dame that is more precious to its reality than the presence of so many of you who make Notre Dame a reality where you live—in your family life, in your professional life. Notre Dame is a place that when all of your lives are put together it is just an enormous history of all that is best in our country and in our university. You have all had a long day, and you have had a long night: and I would just like to thank first of all, your outgoing president, Fred McDowell for a marvelous work here at the university. But I have to say that after 31 years, when Jim Armstrong presided over the alumni of the university with great class and great imagination and honest work, everyone said that it would be impossible to follow Jim Armstrong. But for some years, Jim has followed and led, and has created a bond between all of you at this university, which I hope will continue and grow. He has left us on a high plateau. And to Jim and Annie, who visit together, many, many thanks.

I really only have one thing to say to you tonight, and that is after a year and a half of studying our Priority Study, they came up with the conclusion that the most important priority for the whole future of this university was to teach and to reach in its toughest character. I happen to believe that was exactly the right decision to come to, and there are many days when institutions like this are living their open faith or living their traditions, that somehow we could be striving for them. This university is standing firm in its beliefs, committed to the Gospel of our Lord and yet open to all those who are seeking truth. Open to study all the difficult questions of our time, and to study them with an atmosphere of faith. Deeply committed to the fact that whatever else one does in the educated prospects to hone the mind to a higher level and greater competence, that over and above that our aim is striving for values, for meaning, and significance to life, for meaning of hope in the time of despair. And I have to tell you that the greatest pride that this university takes today is that the one student who lived and studied here is being imbued with this spirit. I know it is easy for me to say this, and some of you may wonder if it is really true. I would like somehow to bring it to life for you. I would like to read you just a couple of passages of letters I received from the parents of students who have just graduated.

The first letter is from Pennsylvania, and it says: "As parents we want you to know the deep personal feeling we both share now that my son is graduating from Notre Dame. Our emotions are particularly moved, because of the fine education we know Mark has received. But, finally, it's the other aspect of Notre Dame that he has been exposed to that warms our hearts. Faith in God, concern for others and a task to search for truth are those that come to mind..." And then there is a letter from another parent in Jefferson City, Missouri: "When my son entered Notre Dame, he was a fine young man, and a son we could be proud of. The four years he spent at Notre Dame added so much more that it was almost unbelievable to us. He developed into a great Christian, with a great compassion for others. Every good quality he had was increased to a maximum. I don't know how we will ever be able to thank you."

This note is from Oyster Bay, New York. "Our son, Nicholas, Jr., graduated from Notre Dame in '65, and Peter is in the graduating class this year. My husband and I are both so happy with their intellectual and emotional growth and development. During the years at Notre Dame, so many good things have happened to them that I thought you should hear it. I believe that a priest's work and an educator's efforts are often so long range and so subtle, that you often wonder if enough is accomplished to make it worthwhile. In our own personal

experience as parents. I can tell you that at Notre Dame, Nick and Pete were influenced to the greatest degree, and what has happened to them has influenced our whole family."

A final letter from a friend of mine who was a mother in Lakesville, and I suspect that I know the young man; she is writing about her son. She says, "There is a Notre Dame man like his dad and brother Bill, looks for the basic goodness in his fellowmen. He is willing and most importantly equipped to make a commitment and to become involved in the welfare and good of others. In these days when parents are so concerned about the spiritual and moral attitude of the younger generations, we have found through many discussions with our son and with their friends and classmates at Notre Dame, that the basic tools that they have found at Notre Dame have remained the same through these changing times. Terminology and methods may differ, but the message remains the same."

Finally, in a time when Americans are so discouraged, I believe about their government, discouraged about many institutions, discouraged about the lowering of the quality of life in America: this university, which for 130 years was schooled in excellence, admitted some young ladies to the university about two years ago. I am sure that many of you were wondering if this was a good thing. And I think that barring the many words of mine, I will share with you the thoughts of a mother of one of these young ladies. She came here last September as a freshman and was still on her way home last month. I am not going to read you all that the mother said, because some of it is personal. But I will read you a couple of paragraphs and then something that I think will touch your soul as it touched mine. And somehow I think that it will reveal to you the mystery and the splendor that is this university, even in this present generation. The mother writes a day or two after the funeral of her daughter: "the things I had from you after Bonnie's death as well as the letters we received on the day we returned home from her funeral, meant a great deal to us then and to me. (Bonnie was buried in Little Rock, Arkansas). We both realized how much this would have meant to Bonnie in life, as one part of her personality was chosen to be remembered. We remembered how delighted and thrilled she was at Christmas time as she thought of you attending a party at her house. I love Notre Dame. Each letter we received from her, each phone call attested to this fact. Why she was even there was something of a miracle. My husband and my generation have always been Methodists as far as our records show. She was somehow destined to go to Notre Dame, and this wonderful school and its whole family fulfilled her personally so that she reached completeness and a fulfillment that she has never experienced before. We were extremely proud of her and we knew how happy she was. This all meant a great deal to us then, and it means even more now. And we shall forever love your wonderful school, because of the prayers and the sympathy. We have felt the prayers offered by you and the others at Notre Dame. Before the power of prayer was just a word to us, but now it has tremendous meaning because we know it is completely not our doing. It is because of the prayers of all of you at Notre Dame and our own love of God, which has been strong through this experience."

Towards the end she says: "Bonnie was completely caught up in the atmosphere of Notre Dame. She had a great love for the school. She came home and was running half miles and doing all kinds of exercises so she could make the school team. As unathletic as she was, she was filled with dedication to just be a part of the team of Notre Dame. A copy of the letter I am enclosing says it better than I ever could, about what your school meant to her. And I would like to read you just a couple of paragraphs from Bonnie's letter – the last letter she wrote to her parents. I think against the background of so many young people who are alienated today, some of the people who feel unattached to their family or to the school: this letter has a great blessing to our hearts and this university. Here it is:

"Mom and Dad, my year at Notre Dame is ended – no more papers, books or hard work for 3 whole months. Sure it's been hard, but it's been worth it 'cause it made me grow. It went by too fast, I guess because there had been so many moments that I wanted to last forever – the football games, the school races, the people I've met, just being around this beautiful campus. All this has come together to make this a world I have always dreamed of all my life. I guess that since this is my last day here for a whole year (Bonnie was planning to go to our input program in Austria this summer and to stay for one year). I guess I am letting all my sentimental emotions get carried away. Today, like so many days before, I walked across the campus with my happy tears rolling down my face. It seems amazing to me that I could love a place so much. Never once have I wondered or questioned the fact that I decided to be a part of the Irish. Many people tell me that I am the most animated roommate they have ever met and I must agree. But when they ask if I like it so much how could I go away to Austria next year, I tell them that coming back here would be perfectly wonderful. Notre Dame would still be my home while I am away, and it will be my home when I come back. But I must admit that it will be hard to say goodbye. People like Me, Ted and Jip are closer to me than I ever imagined a friend could be. For a year now they have played the part of my family as well as my friends.

I guess the main reason I am happy here, is because I have made these friends by being completely and totally trusting. Here, there is just no need for the proud front, or the put on personality, that I did not realize until recently that so many people I knew in high school were made up. There is no pressure on appearance and dress. There is no pressure on the social life that seemed so important to me in the past. People see you here at Notre Dame without having to look through many mirrors, and because of this you seem to get to know many more people and love them so much. You see most of what I've learned at Notre Dame has not been found at the library or in my class. Most of what I gained this year has been through association with a certain something that makes this place what it uniquely is. If anyone should define the undefinable Notre Dame spirit, they would create a best seller. Much of what I've learned cannot be classified as a science or math and cannot be found or read about in a book. As I look back on the year the three things that have made me feel an enormous sense of accomplishment is the old Gibson's Guitar that I learned to play, a pair of autographs, and a sobering attitude. This attitude is the one that got me here in the first place to become somebody. Mom and Dad, thank you so much for your help as I continue to go forward towards this goal. Love, Bonnie.

I don't think I can add to that expression of what Notre Dame meant in 1974. What it meant through all the external vicissitudes of those years described to us by Jan Sweeney. I thank God and all of you and all those who work and live here that Notre Dame is still that kind of place to a young Methodist girl, who came here from Little Rock, Arkansas, and spent only one year on this campus. She left here loving God, loving her fellow students, loving her mother and father, and loving Notre Dame. I think she still loves us in eternity, and we love her too.

May God bless and keep all of you.

Fund-Raising Address
April 15, 1977

Let's begin to fly up in the heavens. I am beginning to understand the concepts—nevertheless, to get back to my game. I have been thinking about this game. I want to say something about what the Board of Trustees has done for this drive. First of all, they have given it their spirit, their encouragement, their enthusiasm, their involvement. And in addition to that, at this moment in the history of Notre Dame, the Board of Trustees has pledged to give more than 15 million dollars. What interests me is that I have a check here for \$15 million dollars.

I asked Father Ned and Father Ted to experience my deliberations. These remarkable men came to the university at the same time. And I thought that at this wonderful anniversary we should commemorate the contributions they made. I know that they would not want anything spectacular. But when the subject came up at the board, I thought that there is no way I can let them go out like that. There may not be celebrations but there will be resolutions commemorating their good services at the university. And at the end of each resolution, we determined that at some appropriate moment in the future, we predetermined that at a convocation ceremony we will give the appropriate gifts. We all know that Father Ted and Father Ned had a great part to play in the growth of this university. Then we got to the final part where wisdom and enthusiasm prevailed and we passed another resolution including all kinds of prayers that the new library at the university becomes a reality. How can anyone do justice to these extraordinary careers and accomplishments, both in here and around the world?

What I want to talk to you about tonight is something that is within my mind. You know individuals are under terrible stress. So many seemingly uncontrollable forces.... So what I have to say is be electrified, be vivified and hope someone comes along who by his own life proves what a disciplined life can do—health, courage, ceaseless devotion, honest compassion for each person that comes into his life, liberality, being kind and compassionate, a sweet person. Father Ted is indeed many things.

Thank you Reverend...

I can only say to all of you that if you happen to be in this spot surrounded by so many wonderful people you would look awfully good no matter how poor you are, and I am quite poor myself. Ed (?) priesthood, you may not know it, but tonight you have been celebrating that fact, the life of our bishop. This is the 38th anniversary of his priesthood, and I am so happy that these bishops, men who have spent most of their lives working for Catholic education and now Bishop McManus is with us and he is celebrating with us tonight. And I just want him to know that we are celebrating his priesthood.

I have a very difficult task tonight. It is the end of a long day in which the subject matter is in two words, Notre Dame. We have had a lot of brilliant speakers, and we have had a great deal of rhetoric: most of it very good, because it came from the heart. Somehow I have in a few moments to try to bring together for you as we conclude this day, and as we start our journey, some sense of what we are doing and what we are about.

It's been said often enough that we live our lives in the present, but we can't really understand our lives today in the present unless we somehow understand our roots in the past. That's the price of understanding our institution and ourselves. And we can't understand our dreams unless we can look forward to our future. So, for just the few moments I have I would like to say a few words about Notre Dame's past, its present, and its future. It is a kind of flowing stream in which in this wonderful moment of history, all of us together in this room of one heart and one mind dedicated to something really great.

For the past, I only want to draw you one picture. I would try to draw that picture of what it really means to have what we have here today. And that picture is of a priest only 28 years old, who had a dream of building a school, who traveled 11 days through a wintry Indiana by ox cart with some companions, who arrived in a little village only 19 years old called South Bend—a train village founded by a fellow country man. Instead of resting, when he arrived here, he had to get off to see this place, which was to be the seat of his dreams for the future. And he arrived at that log cabin, which we all know, and love so well. He arrived on the Feast of St. Andrew, the latter part of November. There had just been a newly fallen foot of snow, and as all of us who live here know, that on a good day in November at 4:00 you have the slanting rays of the sun. When the sun come out everything starts to sparkle. He looked out on the frozen lake with a kind of enthusiasm born of faith and a vision. He called the spot “Universite de Notre Dame,”—University of the Lady of the Lake. Well he might call it a university in his dreams, because he came from a land that saw the first great university—the University of Paris. It was like all great universities that began proudly in Paris, Catholic in its origin. We speak of Bologna and Lisbon, the great Oxford in Cambridge, England; universities in Spain, *****, Portugal, and so many others. All of them the first universities, and all of them Catholic. For a while that dream of a university that would be Catholic had a bright white light and the glow carried throughout the world at that time. It did something special for the culture and civilization of those times. But even before that university began, there was a great building in Paris, which was called Notre Dame. And somehow, with all of his faith and all of his vision, he was able to go with that great dream for the future, “Universite de Notre Dame du Lac”—University of our Lady of the Lake.

I think one can honestly say, without depreciating Father Sorin, that during the first 100 years it was not really a university. It was growing, and while it came to age at 28 and was burnt out at 65, as you hear so often today, he said it was only an invitation to build something greater, and he rebuilt it as soon as the bricks were cooled. No plans, no money, nothing but iron will and the continuation of that original vision; and a deep faith that this place has to be brought up from ashes, Phoenix-like, into a new and greater Notre Dame. The great golden dome on top, and on top of that the statue of Notre Dame our Lady. So, that all could look there and see why this place was and has been seen so often today as something special.

I think that the year I would like to speak about in the past, when somehow this great place began to take on the lineaments of a really great university, really came into fruition at the great time in our country, 1945, following World War II. I can speak of that very year because I lived through it. Not that I take any great credit for it, because if any credit is to be given it would have to be given to thousands and thousands of people. If you take the growth of the university, the plant, the buildings, the grounds, whether you take the endowment, which was about \$1 million dollars in 1945; whether you take the budget, which was \$4 million in 1945; whether you take the research, which was almost nonexistent; whether you take the scholarships, which were \$20 thousand in 1945; whether you take degrees granted or levels of growing somehow under the leadership of a man called John Cavanaugh, the place began to rise, to grow and become what it is today. I think what we are being challenged today, is to do not to stop, or wait for another fire, because we cannot stop here. But, somehow, we have great promise for a future from whatever we are in the present and whatever we have been in the past.

Somehow when one looks ahead from this moment forward, we got to say that there are two things we can be absolutely sure of, that we are going to be facing unprecedented changes as a nation and as a world. And that each of these changes will bring to each one of us, not just the challenge of survival, but the challenge of somehow to create a world that will

move on in peace and not some fiery holocaust. If somehow we could project ourselves somewhat backward to the year 1900, who could have foreseen enormous growth of oil and petroleum in the world, which was practically nonexistent. Who could have foreseen the speed that man could travel, going from 15 miles per hour to 18 – 25, 000 miles per hour. Who could have thought of radio, of television, or telephones? Who could have thought of atomic energy? Who could have thought of flying the piston planes, rockets and travels to the moon and back. These kind of changes have brought to our times enormous power, and enormous human challenges for human survival. I keep remembering what a great Pulitzer Nobel Prize winner said when he went to San Antonio to receive his prize. He said, “man must just not survive, he must prevail.” I say to you that while universities are places where much of great expansion and explosion of knowledge occurs, they are also places that prepare people to live with these types of changes. Somehow we must see that our physical ability to create power does not go beyond our moral ability to control it for the good of mankind and not for its destruction.

I think that Notre Dame has a promise as unique in all this world. We must go back to the faith, the vision of those who began universities of the 15th century. Somehow find that you could live with knowledge and faith together, the one infusing the other. Somehow knowledge is incomplete unless we involve all knowledge—knowledge from reason, knowledge from science, knowledge from the arts, and knowledge from revelation from God. That somehow we have to have an institution that is willing to create change and live with change. Somehow educate people how to live with change and how to get them in a vastly shifting, wildly moving world. There are a few anchors, anchors to rocks, which are called dogmas and principles.

I think that this university can be such a place to create it in its fullness so that it can be as great a university as any university in the world, and still a university founded on faith committed to values and principles. Somehow it will call forth the greatest efforts that is in us, not just the efforts to create the resources to do this, but also the wisdom to know how to use those resources to do it valiantly, intelligently and with faith. I think this university is prepared at this point in its history to take a quantum leap forward, to somehow learn to live with this expanding role of knowledge and with it expanding role of faith; to somehow learn to live with monumental changes by joining monumental faith to vision. To somehow renew within ourselves some sense of the dignity of human beings and the dignity of human life. To somehow join to the great advance of the science and technology, that great inner intuition that comes from the arts and music and the humanities and theology. I think somehow we have to create in this place an institution that will give young men and women the highest degree of competence, while still enthusing them with a great depth of compassion and with the great commitment to use their competence to make a better world to serve mankind everywhere for the betterment of human life, for the advancement of human beings. To somehow learn the means of creating beauty in the midst of all the surrounding ugliness that faces us today. To somehow recreate within them a sense of love and fidelity, a sense of compassion for those who suffer, a sense of creating a world of which we are capable of creating—a world without hunger, without homeless people, without people in rags, without people who have no hope for the future, because it is obscure to have such a world with the great means of knowledge and faith at our fingertips.

I think this university can be such a place. Most of the early Catholic universities went out of existence or were secularized as the word goes. In the last century and this century they began to revive again. Somehow as they revived, they became again the gem of great Catholic universities, because most of them had begun to slide away. There is a great Catholic university in Africa, the only one, named Ohani. It is now a completely nationalized

and secularized university. There were two great universities in Canada, Catholic universities, today they are completely secularized. I think this is one university that can make it. We can make it because we have a great board that is filled with knowledge and wisdom. We have a great alumni that believe in the place and will give to make it come up to their hopes and dreams for the future. We have a great faculty that are willing to spend themselves in spite of their miserable salaries sometimes, who will give themselves to recreate within young people the curiosity, the hunger for truth, the commitment to justice, and the yearning to make a better world of truth and justice. I think we have better facilities, interestingly everywhere we went today, we could not have gone ten years ago, because they are all new. I think we have great students from every state in the Union, from 66 foreign countries, Protestants, Catholics, Blacks and Whites, men and women—thank God! We have a student body that is so good as well as so bright that it just thrills me to walk around and talk to them and be with them. They are a constant source of joy, because of the inspiration of their young lives and the vitality of their hopes and yearning for knowledge and their willingness to spend themselves for others. The one thing we don't have is an endowment. Now I'm not going to be a crybaby.

When I came back here to teach in '45, we had an endowment of one million dollars. I would like to read to you, just for the sake of a small exercise, those universities on the standard list (I think I'm missing a few, but I believe I have most of them), who have endowments greater than this university. I begin with Harvard in '75, 1 billion 300 million dollars; Yale with 517 million dollars, and Colombia with 435; and Princeton with 398, and Stanford with 363, and ***** with 356 million dollars and Northwestern with 242 and Rice with 172 and Washington with 161 and Pennsylvania with 144, and Johns Hopkins with 130, and Vanderbilt with 121 and Delaware with 118, and then comes Notre Dame. I am not critical of those other schools; I may be envious at times. I must say that they are all great universities in the best sense of the word. But I think for us to be a great university and then in addition to bring into this formula all the important difficult tasks of being a great Catholic university, is something over and above normal.

And I would say that we have been talking about the monumental task of raising 130 million dollars and I will like to say to all of you that 130 million dollars is the very least we can do to match our hopes. And I would be very disappointed if we don't make much more than 130 million dollars, and I think we can.

Because I think people are yearning today for the kind of ideal that this university can represent. Parents are yearning for a place where their youngsters can get, not only knowledge, but compassion and commitment and a sense of values that will give meaning and depth to their lives. I think today that we can create here, whatever the difficulties, and they are monumental, we can create here something that really has not existed since that building in Paris in the year 1205. Some kind of dream that responds to the faith of that young French priest of 28, who could stand on snowy ground on a wintry November day alongside his total holdings—some land and a log cabin with a few companions and colleagues—who did not have what we would consider a high school education today, and called this place "Universite de Notre Dame du Lac." That is a great act of faith, and we are here to imitate that act of faith. This great vision and faith of the past must pull into the present and carry to the future. Nothing less than that is worthy of bringing us together and keeping us together here in this center. It has been said that all of us need something in our lives to give us a new gush. We all have somehow to belong to something greater than ourselves as Father John said earlier. I would touch on those roots by quoting one of Father O'Donnell's poems. And I would like to read you the whole poem here tonight, because I think it speaks to the yearning of each one of our hearts. All of us belong to this place and

this place belongs to us. It is our home ground. It is as Reverend Cross said, "it is a place that when you come they have to let you in." It is your place and our yearning for it can't be less than great. And it won't be great unless we make it great and ever greater. This little poem is very short: one that Father O'Donnell calls "Notre Dame." He says, so well I love these woods, I have believed there is an intimate fellowship we share.

So well I love these woods I half believe
 There is an intimate fellowship we share;
 So many years we breathed the same brave air,
 Kept spring in common, and were on one to grieve
 Summer's undoing.. saw the fall bereave
 Us both of beauty, together learned to bear
 The weight of winter: --when I go elsewhere—
 An unreturning journey—I would leave
 Some whisper of a song in these old oaks.
 A football lingering till some distant summer
 Another singer down these paths may stray—
 And he may love them, too, this graced newcomer,
 And may remember that I passed this way.

I don't know but that I am sure of one thing, if we really share this faith and this vision, if we really believe in this dream, Notre Dame will always have a golden future. And those who somehow are touched deep within their lives by this golden future would have all of you to thank. And I thank all of you. God bless you! Good night!

Ford Foundation Grant Presentation
1977

Without any further delay, I would like very much to go on to our professional speaker. To try and introduce Father Hesburgh is virtually impossible. So, I'm going to cut it short and say he is our administrative leader, he is our spiritual leader, he is our team leader. Call him by the title he loves best among all the titles, I give you Father Ed Hesburgh.

Hesburgh. Thank you John, and I have to second with all the fervor of my soul that model statement you gave us here tonight. I would like to thank the forthcoming president, Bob, and I would like to thank Vick for all that he did over the past two years. This is my second alumni meeting this week. In fact, five weeks ago I knew about this, and Frank, we had a big deal in Pittsburgh. I gave a bicentennial talk on Religious Freedom last Thursday. And after the talk, I was whisked over to luncheon and we had, at least as many as we have here today or probably more... the alumni. In the meeting...one of our younger alumni, Rick Redworth, would be ordained a Rabbi next month. I thought that was a switch. I was tempted to ask him to give me his vocation. But Rick's a real gung ho Notre Dame alumnus, and I thought we had a fine meeting with a lot of fun, because he prepared question and answers so well.

There's something I'd like to do next, but I'm so nervous because I know there's something coming up that I'd like to share and I don't want to get in the way of it. I just want to say to all of you as board members and senators, how much we depend on you and how much you do back in the hosting. How much you do to keep Notre Dame alive, and it is important to keep it alive. There is not much I can possibly say to thank you because the good Lord and His mother have to do that for me. A lot of times I talk to associates and my colleagues in higher education and some of them give the impression, I think, that the alumni are a pain; or that you don't have any judgment, or that they are just gung ho about immaterial things. And always I tell them we don't have that problem. Our alumni are the strong feet and bones that keep this place together, and that our alumni nearly get to the point of fanaticism. They'll do anything for you almost any time.

When I look back over the years that I have been president here, I can't think of a time when there have been hassles with alumni. Sure, there have been times when we have had disagreements of one kind or another, but we sat down and talked about them, and that was that. There never seemed to be any lack of understanding. They certainly are people with an abundance of devotion. I think fundamentally we are moved by the same things. I think fundamentally we share a faith that binds us together and that is terribly important to this place. We have been having, and I'm sure the alumni have been participating quite a bit here on the board frequently.

We have been having a lot of discussion about whether or not higher education is going to survive. And I have to tell you honestly that a lot of private higher education are not going to survive; but except an increasing number of schools that are up at the precipice and all they need is a quick draft to push them over. I'll just give you the figures. When we went to school following World War II, half of the students in higher education were in private schools. Today, only 20 percent are in private schools, 80 percent are in public schools, and that percentage is diminishing this year. Will we make it? I don't have any doubt that we're going to make it. Not only because of all of you and your dedication to this place, I know you are not going to let it go out of existence. And if I have to give my life for it, I wouldn't let it go out of existence. It's too important, not just to us and to our families, but to the world, and to the church and to all the things that we hold dear. And I think the price of not going out of existence is to be ourselves, not somebody else. This is a very special place.

And your commitment to it makes it a very special place. It can now be, as it is for me, the biggest thing in your life. A kind of central anchor that keeps you stable when other things in life turn over.

I was just terribly touched lately when they ran a survey and found out that over 93 percent of our alumni are still married to the girls they married, which is something I think is a fantastic figure. When you look at the national figure, over one million divorced last year, and with only 2 million marriages. That means 50 percent of them are not making it. I know a lot of that isn't easy. What you say about marriages are made in heaven, you have to make them each day. You know better than I. And it takes faith and dedication and love, and lots of strength and memorialities to make them each day. It takes, I think, particularly a kind of stability, and a kind of devotion and a kind of commitment to values that are lasting, as you and I have learned and have pumped in our life's blood. I say that's why a lot of private schools are going under, but I want to tell you that this one's getting better. I have heard a lot of myths, and a lot of rumors, and a lot of sad stories, about what I have to say honestly-and I am not saying it to please you, or to try to take credit for it because I can't. It is the work of many, many people.

The university is a better place today than when I arrived here in 1934, which is quite a few years ago. It is a better place, not just materially, though only God knows there is a lot more to it than there was in 1934. But I think of standing spirits. And I think there are plenty of things going on today that I would remind you of when we were all going over to see a football game, which is great because we get to that once in a while, a lot of our students on their way to town to put on picnics – of course, they've not been to a picnic in their whole life; because they don't have a family, or they don't have any money or a lot of other reasons for it. I can tell you, just the other day I asked the man in charge of boundary service how many groups he has, over 30. These are just the official groups; I can't begin to tell you how much goes on unofficially. I could have only signed up the year with you for 2 or 3 hours a week voluntary service, instead of 1700. That's just the ones who have signed up. But I know large numbers have just patrolled without signing up. These kinds of thing that we will always cherish and celebrate, people like Vince and Frank Dewey as I told you this morning.

This is becoming a real vital part of the total education here, and this is a very good thing, because this country is glued together by voluntary effort. It is not glued together by the government – not by a long shot. And I'm always frightened when I hear so much about kids not having religion today that I went up the other night to the Alumni Hall to say mass. I try to say mass at least once a week in one of the halls. If there was a bed request, I don't force myself in. And it was about 11:30 at night, a Sunday night; there were a lot of things going on with the end of a weekend. I expected about 25 people might show up or something, but it never is that way; because I walked in there and the chapel was full. And it not only was full by****time?), but people were still coming in.

By the time I got around to singing the homily, they were standing in the back of the church and out into the hall. As you know, the Alumni Hall has a pretty big chapel. And that was 11:30 a Sunday night, and that was****and everybody was

there, not because they couldn't go to town the next morning. So they didn't show up or not because anything was going to happen if they did, or didn't do it; but they were there because they wanted to be there. And they weren't there because of me, because if someone else did the same it still would have been a packed chapel. They were there because they wanted to be there, because it is meaningful to them. And I like to see that. It is much, much harder to get people, especially the young people, to do things because they want to do them than to expect them to do them because you've got a club over their heads. Now, I especially want to say there are times when you need a club, but in the matter of religion, I think it's going to last a lot longer if youngsters do it because they have an internal need for it, and they have that desire to learn more about God and his message, and his good news.

I just think you need great heart. I get great heart in the fact that there are certain number of younger men around here who have decided to be priests, something that seemed to have died off for a while—but as many as 25 in the last couple of years. And not just priests here, priests in the mission, priests in the service home, priests all over. I am looking forward to the day when our guys would start thinking again, and some have started thinking about giving their lives to God and religion. Because that, as you know, died out a great deal in recent years. I get heart when I think what this place is doing to give leadership, not only to the church, as it is doing in many ways through having our Liturgical Center here. We are trying to revive church music and make it splendor and not just drab and precise. We try to somehow say something for priests that are out there lonely. We have a whole spiritual audience to pray about that, to do something about people that are working on the fringes of social justice and social equality out in the guts of the cities, out in the ghettos, among the abandoned and the poor, and the hopeless, and the oppressed.

I think we are all those things, but over and above that, we are doing a lot of other things. Last summer, as I mentioned to one or two of you privately perhaps in another conversation, I was out west in Colorado in a seminar on International Education. There were two or three seminars going on at the same time. Professor Black from Cornell came over and talked at the seminar about humanities and values. There were 10 young professors, twelve times, a total of 160 from all over the country were here all summer looking at humanities and values. And I decided to go up there. So, I went up there that afternoon with a Notre Dame alumnus.... who was in charge of all the 160 odd universities and colleges in New York State. We sat there at the seminar and I looked around the table, and 3 percent of the key people were Notre Dame people. One was the Dean of Law in Oklahoma, one was a professor in Mississauga, and one was a professor here, Jack. And I felt proud, of course, to see three Notre Dame people picked selectively from the whole country. All professors or deans, and all highly educated. Second thing is, when we got down to the seminar part, Professor Black, who was a kind of nice, yet fussy old guy, said, "I will put you three presidents on the spot. We had a great moral crisis last year, when the crops failed around the world and there was a fuel crisis, which cut off allto the point where they had to bring water on the field to try to make fertilizers." I just wanted to say, "How did your students feel about it. What instant reaction did they have to this great moral crisis that affected hundreds of millions of people?" I said, "Look, I can tell you, and it's going to take about half an hour, but I'll try to be brief about it. And I tried to do it in about 20 minutes, but our students have done so much and I haven't even heard about it, except in the alumnus magazine. I got to telling all those things we have done here and the awesome campaign, and

the drawing out of the things themselves. After I was through telling all those things, he was a very nice guy and very sensitive to the problem of values in higher education, because we talked about it. Then he said, "Ernie, what did you do in New York University?" Then Ernie looked at him and kind of sadly, while he was wagging his head and said, "Not a damn thing." And I could see the 3 Notre Dame guys grinning. It was, I think, symptomatic of the kinds of concerns that exist here today, and that as I see as our reason for survival. I am not concerned with survival; I am concerned about our being something that never existed during the last couple centuries—that is a great Catholic university. It is as good a university as any university in the land. It turns out as good or better in lawyers, doctors, and all the rest as all the universities in the land and that is good. But, better is to turn people who have a sense of values beside, who have some commitment to the problems the world faces beside, who are not living in a past age, but they are living with today's problems and tomorrow's problems and are willing to think about them and do something about them.

I think that we're become more and more that kind of place. I think this has always been that kind of place in a kind of low-keyed way. We didn't know quite why we were. We perhaps didn't work at it as distinctively as we are trying to work at it today, but I don't want to settle for anything else, either as a university or as Catholic, and with that, don't worry about survival, you won't be able to settle for it anyway. Thank you all very much.

Opening Campaign Century Center
4/18/79

Notre Dame Alumni and Friends! It has been a wonderful evening and it's great to be home again because the last three weeks, in addition to being in Washington six times, and in New York three in Boston and a few other places, we have been launching this campaign in Brooklyn, New York, San Francisco, Miami Beach, Pittsburgh, Long Island, Los Angeles and Tampa. We still have Detroit and Chicago to go to. But that is only my part, there are other teams that are going, and people are working always in other parts of the country.

This is a marvelous group here tonight, and every group we have had so far is a marvelous group. Some a bit smaller than this, some a bit larger, and all of them averaging out several hundred people each night. And I know that meetings like this just don't happen. There are men involved and all those parishioners working to make this possible tonight. I just want to say to them many, many thanks. Everyone has to be involved to make it happen. We are doing two things tonight. We are launching the campaign for Notre Dame and also launching the University of Notre Dame Night. And I am always delighted in every community to see so many Notre Dame people, who are; we might call the soul of the community--people who are always ready to serve when something needs to be done. People whom at the splendor of their personal and family, and professional and business lives somehow give a tone to the community. People have shown concern through the years like that, because I remember in 1948 when I was a freshman, I guess my age is showing, and later challenged me because he found me... Thank you for the wonderful professional performance.

You know Notre Dame Night is supposed to be something where all over the land and all around the world we celebrate this place. And here we are in this place. I have to tell you that what we are celebrating is not a group of buildings or a piece of land, nor the city of South Bend. It is really the quality of your lives--Notre Dame men and women and children, who somehow, by the quality of their lives make Notre Dame a reality; not just here, but all across this land, all across this world. And that's why we are really celebrating Notre Dame tonight.

We are also launching the campaign for Notre Dame's Third Phase. The First Phase was bringing people into this community and this university, and it was enormously successful. And it took us up to over a period of about a year and a quarter, just about every other week. Now we are into Phase Two with lunches and dinners in large cities across Atlanta, and there were 140 of those. Believe me, after 140 dinners and lunches you really start feeling full and slightly bloated and a little tired. And last we launched Phase Three. The amazing thing is this community and the national campaign are neck and neck at the moment. We are about 90 percent home on the whole national goal and we are about 90 percent home here in South Bend, which has one of the largest poling. I might say—to my knowledge, outdone only by the poles in New York and Chicago. Of course, we have the second largest group of alumni in the world in this locality.

I want to say first that I am deeply grateful for your generosity, as the whole university is for my director and her husband. We are deeply grateful to the Rosenthals. They have been very generous in a delightful way. What the words of God have put together let no one put asunder. He says only Notre Dame can put asunder. But we are deeply grateful to the leadership you have given in so many places. I recognize that you've put so many across this planet. Sometimes we have some questions about whether Bob was grateful or I was grateful. He got around by saying I was like a big brother. I am also deeply grateful

to Rosenthals for all this. They have been very generous and they have been recognized by all of you by their presence here tonight.

Let me be mulish for a moment. I was a bit garish when this campaign began. It just seemed like so much money. It still seems like so much money. Then it seemed to me that we were probably reaching far beyond our grasp. And tonight I have to say that I am a part of this jogathon and moving during the past three and one half years, literally thousands of thousands of people have listened to our story, watched the film and heard these words. And I am amazed at the outpouring of enthusiasm, generosity, and dedication. And I had to say to tonight, since everything else is inflating in this land, we might as well inflate our own goals. But I think we are not only going to make 130 million dollars, but I would be greatly surprised if we don't make 120 at the start of our goal or 150 million or more. That I think would say something to the country about our harmony as a family—Notre Dame family, family of our institution.

Let me say something about what it's for. When I was a young man, I took a vow of poverty so I could get away from money. But let me say today that as I stand before you, money doesn't mean a thing to me as money. It only means something to me as the ability to get something done. And I would like to say something about what we want to do with this money. Something about the past, the present, and the future of this institution, which we are trying to build to a whole new level of accomplishment through this drive. Because that is what you are being asked to join, not just your passing an amount of money, but you are doing this to help build an institution.

As far as the past of Notre Dame goes, I will be very brief. It is a marvelous thing you can say the past of Notre Dame in two words: one is faith, the other is vision. First of all I think this is exemplified when a young priest, 28 years old, with \$300 in his pocket, sets off with what would have been the equivalent of a high school education today. He took 11 days to come from Vincent, Indiana to here in South Bend, met the founder of the city and worked with him and his nephew out there, stood there looking at a drafty log cabin surrounded by these great resources of 6 non-high school graduates, \$300 each—and a chance of gaining several hundred acres of land to throw a school there. He had the gall to call it, not a school or a college, but "Universite de Notre Dame du Lac. And he called it the highest form of higher education "Universite" or university. And he did this on feeling because the first university that was founded was founded in his country in Paris. And it was founded in 1204, a Catholic University, as all the others were founded during the first century—Bologna, Oxford, Cambridge, Prague none of them are Catholic universities today, but they are still great universities. He also called it quite naturally, after a name that comes quite naturally to all Parisians, the name of their great cathedral in Paris: the cathedral they call Notre Dame. It was a marvelous, providential day that he put those two things together—Universite de Notre Dame. I think that took a lot of faith, an enormous amount of faith. I think it took an enormous amount of vision to look beyond that wilderness spot in which they were all going to live. By then it was peopled by less than 100 people. There were trading posts less than 21 years old.

The second great evidence of that vision and faith came exactly 100 years next week. It was the end of April in the year 1879 when Norstrom, he was 65 years old and in the age of retirement. He was on his way to Paris, he was doing what I am doing here tonight, raising money. This was about his 50th trip across the form to get the French to put some money in this little spot in Indiana to build a "great university." He got word that the whole of his life's worth was burned to the ground except the church. He got word in Montreal while he was waiting for a boat to go to France. He turned and came back here. We're told that he got his whole community, small, tremulous, and discouraged church to say goodbye to the church,

which was only about 7 years old or something, and he said, "you know this fire was really my fault." I came here as a young man. I had a great dream and I built this university named after Our Lady. You know she really had to burn to the ground to prove to me that my faith was too shallow and my vision was too restricted. He said, "We are going out tomorrow. We are going to scrape them off and we are going to get more bricks and build this place bigger and better than ever." And that's what they did. And I would like to say to all of you that without the help of South Bend, Indiana, the citizens, the Catholic priests and brothers, it would never have been done. Because they were wiped out—they had no food, they had no money, no books, no bed, they had nothing, except this indomitable faith and vision to build a great institution on that spot. And the local community was out there laying bricks along with the priest and brothers and they were bringing food and mattresses, and all the things that were needed after they were wiped off. And that is the kind of faith and vision that gave birth to this place, not only once, but twice. And that is the kind of faith and vision that we need today. What I want to say about Notre Dame today, I guess to put it in some perspective, I hate to use figures but I don't know of any other way to do it quickly.

Let's look at the university in the modern context—say, dating from the time the Norstrom experience in the wars to the present day. In 1945 the University of Notre Dame was 103 years old. Now we gave out more masters and doctorate degrees last year than we gave out graduate degrees in 1945. Our budget is 20 times what it was in 1925, about 4 million to 8 million dollars. Nineteen hundred and forty-five we had 250,000 books in the library. The library was not very good. Today we have 1,353,000 books in the library, and they are still coming. The library can hold 3 million and would be filled before long, believe me. We had in 1945 one renowned scholarship for the whole university. In 1945 we were doing \$10,000.00 worth of research for the year. For the last 10 years we were doing close to \$10 million dollars worth of research a year. In 1945 we had \$3,000 scholarships, and last year over 50 percent of our students got \$10 million worth of scholarships. Graduates got even more. I would like to say so many things have happened since 1945, and I don't take any personal credit for it because many hundreds of people, including many who are here, were part of this enormous program since the war. We needed about \$150 million worth of new buildings, and most of the buildings are paid for. Today these buildings are worth at least a half of a billion dollars.

There are so many other things that happened. We had 20,000 alumni in 1945. We have over 60,000 alumni today. But one thing perhaps is even more important than all these other figures. In 1945 we used up quite a bit of reserve for our financial base on which the university could grow this endowment. I would have to say to you that we had to define Notre Dame as the worst endowed educational institution, of course, that would be true of most other church-related colleges at the time. There were two Ivy-league schools that had some money—Duke University College founded by the Wright brothers, and there were Stanford and Vanderbilt. But by and large we were at the bottom of that list out of that 250 thousand colleges and universities with almost zero endowment. And today, despite all these other things happening, the University of Notre Dame is 23rd from the top. You might say that's spectacular feat, and in a way it is, because we have more endowment today than Yale University had at the end of World War II.

By the end of this drive we will have more endowment than Harvard, the number one in this country as at the end of World War II. But the amazing thing is that Notre Dame people don't enjoy being 23rd anything. And I will tell you that at the end of this drive, we will be somewhere between or close to the 15th highest endowed university in the west. And that will not be perfection but we will be on the way. We would have gone by many, many schools too, we would be very surprised to find out if we have not passed.....

Again, what is this for? What is accomplished by piling up these endowments? Except some sort of financial security. First don't knock financial security, because many universities and colleges went under, closed their doors because they did not have financial security. So, don't knock it, it is important. But what I'm saying is it is not overly important. What is overly important is faith and vision. And what we are trying to build is not just another great university, but we are trying to somehow recapture that medieval dream when universities began, including great Catholic universities. And what does that mean? I think it means that in addition to giving what every great university could give of intellectual confidence—turning out young people whether they are doctors or business people, lawyers, priests, rabbi, teachers or whatever—and in addition to that, intellectual competence, they have something that has happened to their hearts as well as their minds.

A great university president said not too long ago that he was not concerned with what happened in the lives of the students, he was only interested in what happened in their minds. I will have to say that that is not our philosophy at Notre Dame. We are currently interested in not what just happens in the minds of our students, but as well as in their lives and their hearts. We are here to consider somehow the sense of what is the value of life that God has given them to live. That somehow they have some sense of the difference between things that are great and true and things that are shoddily false. Somehow there is a great difference between that which is profound and that which is superficial, that which is beautiful and that which is ugly. Somehow there is a great necessity in knowing in our day what is morally good and that, which is evil. Because both these realities do exist in people's lives, and one ought to know the difference in order to be committed to one and not to the other.

What we are saying is that we would like to educate our people not just for the past but for the future. If there is anything I can say for the future is that, it is going to be full of confusion. It will be categorized by enormous technological and scientific changes. You can see that already. Man has gone from being able to walk 50 – 60 miles per hour to being able to reenter space from the moon at 25,000 miles per hour. He is able to go beyond being able to speak as far as his voice will be able to carry to being able to speak and be heard and seen from the moon to the earth. He has talked about energy not just in the small heat he uses but one speaks about coal and oil, enormous energy, but the prices as well as the gases you would put in your car. And he has gathered from the far ends to destroy the whole world. The problems of the future perhaps might be more biological than physical—the problems of clothing, the problems of biological engineering, the big problem of extraterrestrial intelligence and who knows what else. But what we have to do at this institution is to prepare our people not only to create the change that makes a new future surprisingly new and exciting future, but be able to cope with that change, direct that change, understand that change, and somehow see underneath the power of defenses of that change and see that it is used for good and not for evil. I guess what I'm saying is that we want people to understand the world, not just as it is, but as it is becoming in our day; to be able to look beyond the change to a better world that can be created also by science and technology. A world where there is much less hunger than it is today, and much better housing and physical chance to coexist with other people, where there is somehow a hope for the future, for education, which just does not exist for a special people. That somehow we motivate young people to have more compassion for that kind of world, but a kind of commitment to make a better world. There is a deep commitment in their lives and their lives will be given in service to make a better world, a just world, an honest world, a more productive and even a more secure world than it is today.

I would like to say that it is a wonderful plot that this is the first time in the history of the world, since the Middle Ages, we have a chance to do just that. I don't want to be exclusive about it and say that Notre Dame is the only university in the world that also has these goals and values. It is not the only place in the world that people understands what prayer and divine grace are about. But I don't see many other universities in the world that care about that or have the remotest possibility of acquiring the means of doing it. And if this campaign is successful today, we are actually ahead of schedule it seems to me, because we are saying what we profess, what our vision is, what our faith is, and people are saying "I'll get behind that." That's something I can have faith in, that's a vision I can share.

And I'll like to say to all of you that I have great confidence that we are going to see that vision come to be in our day. I may not see it, and some of you who are my age may not see it, but those who are younger are going to see it. They are going to see it happen more each day, more each month, more each year. They are going to see all kinds of people attracted to this community from all over the world, because they make it happen, because they believe in that, in fact people are the most important thing of all. And I will like to say the same to all of you at this campaign for Notre Dame, which we launched here tonight, it is not that we want to drag all of you to line up and head simply because Notre Dame has great spirit. When we want something we do it from the ground up. That's true, but that's not the reason for doing this. We wanted to give you an opportunity to be part of something really great, something that would be here long after you are gone, something that would be affecting the lives of young people—your sons and daughters and their friends—for many, many years after you are gone; something that will change the face of the earth. Because the dynamism of doing that is not only seen by ... but also by the quest for...

Someone said of Notre Dame that there is no place on the face of the earth where there is such a high concentration of intelligent, good, dedicated people. And I guess that I should say to you, in conclusion, that the invitation is given to you tonight to be a part of this enormous adventure of the great quest. Perhaps this sums it up in the words of one of our faculty members, many of you studied under him in the Faculty of English, what he said about Notre Dame when someone said, "Why is this a great institution, why is it different, why is it special?" He said, "I guess it has a lot of special people working and living here." And the person who asked the question said, "Well, there are a lot of special people in the Marine Corps." And he said, "that's true. But," he said, "these are special, these are people of high intelligence, and deep dedication who believe so completely about the vision of this place that it needs faith for it to happen, that they are willing to bleed for it. And believe me, he said, those are the kinds of people that fill this place, have their blood on the bricks." And I guess what we are inviting you to do tonight is to get some of your blood on the bricks."

Thank you very much!

Alumni Reunion Talk.
1983

Thank you very much, Tom. Dear Notre Dame men and women. I think that this has to be one of the greatest weekends of the year at Notre Dame, because if we exist for anything, we exist for those that we produce. It seems to me that when all of you at 5-year intervals that have been gone from this university have come back, it is a matter of enormous pride to all of us to have had even the slightest part in producing you. Because what we are celebrating at this university this week is not so much a lot of buildings, although they are important, if you want to have a university; not so much the championships we have had and the other things we have been able to accomplish. But I think we are celebrating, as Luz Fischer indicated earlier here on this platform, is the quality of life of so many people who've spent four years here.

What I am celebrating tonight is your personal lives, your married lives, your children, your business and professional lives, the kind of ideals you attained here in one way or another. I am celebrating the kind of spirit and faith you left here with the high enthusiasm, and all that has been accomplished since then. And if we added up all your lives, it comes up to hundreds of thousands of years of service. I think what happens to you this weekend is that somehow you are back at the source. Somehow you can renew yourselves as you walk across the campus, the lakes, the tower, the dome, the bells, the Grotto, the church. Somehow all the good inspirations that we all had when we were younger get reborn. Somehow all the great ideals that you developed while you were here come to life again. Somehow hope is revived. Somehow spirits are quickened. Somehow just being with each other brings back the warmth of those four years that you spent here. There are, of course, thwarted hopes. There are always the thoughts of what we might have done. And I can join you in this. None of us ever quite accomplishes all that we wish. But there is in this place a kind of inner inspiration that when you come here for a weekend you are somehow revived. You are somehow renewed. You are somehow brought back to the level of where you were during the four years you spent here. Somehow, as Tom Dewey said, you go down to the Grotto and your heart sinks and you pray better than you have prayed in years. Somehow in the Sacred Heart Church the prayers come easier. And somehow it is just a marvelous family reunion of so many friendships, so many people you haven't seen for a long time. So many hopes that get renewed, and inspirations then get revived. I think it is a marvelous thing to go through. I have to say that this happens because this is a very special kind of place. And if there is any group in the world I don't have to describe this to, it is this group; because you know it is a very special kind of place or else you won't be here.

Let me just give you one little example-small and perhaps inconsequential-but a little example that said something to me about this place. A few years ago, I was coming out of the Morris Inn and I was met by an alumnus of a number of years ago. I leave it vague on purpose, and he said to me, "I have been doing a very good job of making a mess of my life." And I said, "How's that?" And he said, "Well, I got into the sauce, and I became an alcoholic." And he said, "I ruined my business, and I practically ruined my marriage, and I alienated most of my children. And I just about came to the end of my life." He said, "About five days ago, I decided I would just take off for the Southland and (it was winter time) I would go to Florida and I would get myself gloriously sauced for about a week or two. And he said, "I got as far as Columbus or Cincinnati, I don't recall exactly, but it was in that general area. And it suddenly dawned upon me what a fool I was." And he said, "I just pulled around on the side of the road and stopped for a few moments." Then he said, "I decided that there is probably only one place on earth where I thought I could probably

redeem myself.” Then he said, “I literally turned around, made a u-turn on that highway and came here. And I arrived two nights ago.” He said, “the last two days I’ve been renewing myself.” He said, “I spent a lot of time in the halls where I lived, in the chapel where I prayed, in the Sacred Heart Church where I went to confession, and attended mass. I walked the Grotto. I visited the lakes. I gave a large hello to two bright-eyed students, who passed me on the paths. And then he said, “I went over to Corby Hall and got in touch with one of my former rectors, and I knelt down and made a good confession of my whole life.” And he said, “I just want you to know that I am whole again. I am over that, and I am no longer a drunk, an alcoholic, a lost soul.” He said, “I promise you, before God, that I would never take another drink for the rest of my life. And I know that Our Lady worked this miracle in my life, because three days ago I was lost and now I am found again. And as soon as I recover from this new state, I am going back to my home, and I am going to reconcile myself to my poor, long-suffering wife. And I am going to greet my children and ask them to forgive me for the lousy example I have given them. And I am going to be all right. I’ll revive my business and I will make it back home.”

The point of the story is perhaps the point that touches all of our lives. That this is a special place. One of our alumni, also a trustee, Frank Sullivan, he used to be Frank Lady’s secretary, once said that he didn’t know any place on earth that there was such a high concentration of goodness, such a high spirit of prayer and grace. And I think this one story, this one encounter, illustrated for me (and I have many other, but I just mentioned this one) the fact that it is a place that not just touches our minds, but touches our hearts. It doesn’t just produce people who are intellectually highly competent, but people who are in their hearts compassionate and committed. It is not just a place that is good for the old “ra-ra” that in the old days when I was a kid we used to associate with raccoon coats and waving flags. It’s a place that really gets us where we are, how we stand with God, how we stand with those closest to us—be it wife, children, family, relatives, business associates. And I think in that sense, if I had to go out and look for the money to pay for it, I would love to bring all of you and all of your classmates on a regular basis.

Fortunately, you come on your own. But even so, I think it would be worth all the tea in China or all the money in the world to make sure that what happens here during the four years that you were here gets revived periodically as it does during these reunions. No one has to give you a speech; no one has to commercialize you. All we have to do is drop you in this place, let you meet the people that you knew and lived with and loved over four years. Let you somehow walk the same paths, under the shade of the same trees. Somehow, let you experience the place and let it soak in into your inner being. Let it somehow revive all that is good in you, all that is inspirational, all that is high and beautiful. And somehow depress all those things that tend to destroy us because they are unworthy of us. That’s really what a weekend like this is about. It is nothing that I can control or nothing that Chuck Lennon can orchestrate. And there can be a lot of activities; there can be a lot of encounters with friends. But somehow, it’s the place. It is the kind of shrine of the Mother of God that gets to you. And I think that getting to you is terribly important, because somehow you will leave here tomorrow a better person than when you arrived. Not a different person, because you are what you are. But when you came here you were something, and there has been enormous input. It is like taking a tired old battery and pouring energy into it and recharging it, and believe me we all in this busy work-a-day world need recharging. We need to have our ideals refurbished; we need to have our values sharpened. We need to have that kind of encounter with others so we can compare what we have done and what we wished we had done, and what we yet can do.

When I look at these classes out here, and I must say maybe it is a sign of getting older like our chairman Tom Carney, I rejoiced at the enormous enthusiasm of the five-year class, and the 10-year class. Enthusiasm is an important part of this university. You know two years ago we had a U.S. Ambassador to England come to visit us. It was kind of unexpected. He just dropped in on us. As I walked him out of Gate 14 of the stadium, because he was flying out to California. He said to me: "I will only say to you that I have been to institutions all my life and this is the only institution that I've been to in modern times that is full of enthusiasm. And next week I am sending you quarter million dollars because I want to put my money where enthusiasm is. I think that that is not important because he gave quarter million dollars. But it is important because he recognized something about this place. And he's been a good friend since, and he's helped us since. The important thing about this place is not just to be good, but, to be enthusiastically good, to be competently good, to be ideally good, and to not be discouraged. And I think that is the most troublesome thing that faces us as we grow up: that those bright ideals of youth seem to get tarnished and fade away. They seem to be unrealistic and perhaps unattainable. And that is not true.

This world would not be saved by high intelligence. This world would not be saved by enthusiasm without competence. This world would not be saved by piety alone. This world will be saved if we can put trained intelligence, and competence, and piety and commitment together and to really know where we are going. Then add to that the enthusiasm to keep trying even though we get older and may get discouraged. Let me take for my example, if you will, the older class here tonight. I have said something about the youngest; let me say something about the oldest. To me, that is an extraordinary thing that class of 1933 and the 100 anniversary of the highest award of the Retired Medal, has awarded the medal to a member of the 50-year class and his wife. And in the whole 100-year history of the Retired Medal, only 3 couples have been given this medal, and 2 of them are members of the class of 1953, our 50-year class. Pat of Happy Memory and Patty Crawley of the Christian Family Movement and Ed & Nellie Stefan, our former chairman of the board. I think if Pat is here, and I think she is, and Ed and Abby, would they stand and take a hand as people we admire.

You know 31 years ago, when Father Ned Joyce and Jim Frick and I, and Father Jerry Wilson, whom I don't think is with us tonight, and Father Philmore, whose grave I visited in the cemetery this afternoon, and a number of others who were young and foolish, perhaps, and idealistic, and not knowing all that much about what this place could be. I think almost without our knowing it, we stumbled upon a formula. The formula was tripartite and rather simple. In fact, if I were back there then knowing what I know now, I probably would have walked out of the place. You know that for a major university in America, our academic and our total university budget was ridiculously low. It was, I believe at that time, 10 million dollars. We knew that it had to increase. I think I would have died if I had known it had to increase $13\frac{1}{2}$ times. Because this year it is 136 million dollars, which means that every day of the year we spend around here about $\frac{1}{2}$ million dollars. But I'd have to say that you cannot increase a budget $13\frac{1}{2}$ times over that short space of time and not make a better institution because you attract better people. In fact, you attract the best. You are able to do things that we never had money to do before like get seriously interested in Latin America. You can attract people who are in the best institutions of the world and yet you attract them here because you have something else. You can give the very thing they have there and something else besides.

And in addition to that, there was a second thing we had to do. Because we needed, roughly about 200 million dollars worth of facilities. You know we needed a library, we needed a liberal arts building, we needed a science building, we needed a new chemistry

building, we needed more buildings relating to engineering, and business education and law. We needed about 10 more dormitories. We needed just about everything you can think of to the tune of about 200 million dollars, and we were broke. We had no building funds. We had almost nothing. And yet, the miracle of Our Lady and the dedication of people like Jim Frick and Ned Joyce and others who had given their hearts to this place, whose blood is really on the bricks; thanks to them today these buildings are built and not only built, but they are paid for. And this university today has facilities, which I think are unmatched in most universities on this earth.

But there was a third thing that was needed, and this thing is kind of intangible. It is not like putting up a building and putting your name on it. It is something like a buffer against the future. It is something that says that for all time there is going to be help for people coming here and to bring the best people here, be they students or faculty. And that thing is called endowment. And you have heard me speak about it, and perhaps it's vague as I speak about it. And yet I can say this to you with all honesty tonight, that the 10 best universities by everybody's judgment in America, not necessarily ours because we tend to be prejudiced; but in general the 10 best universities are the universities with the highest endowment. And at this point I am speaking of 30 years ago. Our endowment was about 200th on the list of endowed universities, and there were about 200 of them. And somehow, while the other two tasks were being done, the increase of the annual budget and the building of the facilities that were needed, slowly but imperceptibly, and then very accelerated fashion lately, we've been adding to this endowment. And I have to tell you tonight that starting from the bottom of the list, we are now 17 schools from the top of the list, and we haven't begun to fight. Let me tell you, not the ones that are ahead of us, because I think there are 4 of them I think which we have already passed; although we don't have the latest accounting on this. But let me tell you of the schools that we have passed in the last three or four years, and I'll just tick off 10 or 20 of them as a matter of example. We've gone by the California Institute of Technology (CALTECH), Vanderbilt, founded on ancient American fortune; Southern Cal (thank God we are beating them at something); Duke University, built on another American fortune; McGill University in Canada, Case Western Reserve, Wesleyan, Smith, Carnegie, Mellon, built on 2 American fortunes; Wesleyan and Brown, Southern Methodist (I don't take great joy in that because I am an ecumenical fellow); Baylor, Vassar, Pittsburgh, Oberlin, Amherst, *****, Wake Forest, Brandeis, Lehigh. I will have to say to you that these are schools, which for many, many decades were far better endowed than we are. And we have just not passed them, but we are still on the upward swing.

If you want the names of the next four, we are going to pass; they are University of Pennsylvania, Johns Hopkins, Dartmouth, and Rockefeller University. We are creeping up on them, and we may have already passed them, but I just wanted to give you advanced warning. Now having said that, and I said it because, as Tom Carney said, "When we come back here you see a lot of things, you see a lot of changed." You see things that have been added and they are material things that you can count. You can number endowments in hundred of millions of dollars. You can number buildings by just looking around at them. But I want to tell you that while these things are essential to what this university is becoming, they don't begin to explain what it is; what it was when you were here and what it is today – I hope even more so. Because the things that this university is, is not of the material order. It can't be measured in buildings, endowments or in budgets. It has to do with the spirit. And I'd have to tell you that the spirit of this place is something that is intangible. It's non-reproducible. I would hate to have to build it or find it somewhere else. It has something to do with the fact that this is like a shrine to Our Lady and has a special blessing of the Mother of God. And she keeps us out of all kinds of trouble. It has to do with the spirit of faith. It has to do with

the belief that our intellectual tradition is the oldest tradition in the west, which is our culture and our tradition for over 2000 years, and that has somehow been lost along the way. That somehow all those first universities, that were Catholic, are no longer Catholic; they are all secular except the University of Leuven in Belgium. And that somehow "Smart Alec" people in very well known and well endowed universities say that a Catholic university is a contradiction in terms. We don't believe that, and we are going to prove that it is not a contradiction in terms; but it is going to be created right here in this place – the greatest university and the greatest Catholic university that the world has ever seen.

I don't know many universities where the president, and I don't say it because I have any credit in being a priest, it just happens to be the greatest grace I have ever received in my life. And I am unworthy of it. But anyway, in the past year I have been to just about every hall on campus on Sunday nights. I go when I am invited, and I get invited to most of the halls. And I have been doing this for many years. And that to me is a kind of litmus test. It's kind of pulse of the campus. And in all the halls that I've been this year, practically all of them there might have been one that was not overflowing. But all of the others were not only overflowing wall to wall, but students were out into the corridor. And I had to begin mass by saying: "I love to see the togetherness here tonight; so many people in a narrow spot, but we have to scrunch in together and let those guys and gals out in the hall get in here. And everybody gets a little closer together, which they like to do, because they are men and women and they all come into the hall; and we are literally cheek and jowl, hip to hip for the mass. And they always come into the sacristy before the mass begins and say this is our music program. They've got it all figured out. And they always come to me and say, "Is it okay?" And I say, "Of course it's okay. It's wonderful." And it is wonderful because they practice, as many as 6 different instruments playing for their music during mass. And they are all enthusiastic singing. You can tell they are praying, and when I preach to them, I look at their faces and I can tell those eager young faces are really soaking up what you have to say- if you are really saying something. And if you really get to them, they come around afterwards, which never really happened much around here before. They say "You really cut close to the bone tonight, Padre." And it is a wonderful thing that they are so fresh and honest. If you do badly they'll tell you that too, and they ought to. But I'd have to say to you that this does not happen often in many universities.

And then I go down to the Grotto on my way home from work, which is generally in the early morning, because I am a night owl. I am there at 2:00, 2:30, 3:00 and sometimes later. I'm there when it's raining. I'm there when it's snowing. I'm there when it is cold. I'm there when it's hot. But I am almost never there alone, because when I come down those steps, and come out into that aura of light coming from the statue of Our Lady Bernadette, there is almost always 1, 2, 3, 5, 10 students there. Sometimes on a very cold night I will see a student sitting on a bench, just sitting there bundled up and looking toward the Grotto. And I will say, "Hey, you aren't going to get pneumonia, are you?" And they'll always say, "No, I'm all right." And I'd pass on. They are there when I come, and they are there when I leave. I think they pray more than I do, perhaps. But, you know universities in this country or in the world that have places where people pray; and where they pray out of the inner spirits of their hearts. And where somehow when they come back, like you are coming back 10, 20, 30, 35, 40, 45, 50 years later, you still wander down there, almost by instinct and you pray again. And somehow you are a better person for having done it.

One other thing, we dedicated a lot of interesting buildings over the past 30 years. But this year we dedicated a building that was second hand. It used to be the television station, and some of you I'm sure must have seen it. It is called the Center for Social Concern. It was put together by the President of the 25-year class, Father Don McNeil. And

thank you Don for the Corpus Christi sermon this afternoon at the mass. But it's a place that, again, I think is unusual when you look at higher education in America. This is a place where some 22 different student clubs have their headquarters, their hangouts. There are pictures on the wall showing the kinds of things they are doing. Every one of those clubs is organized to help someone less fortunate, as we heard of the monogram winner tonight helping people less fortunate. They are helping mongoloid children. They are helping minority kids who are ready to drop out of school. They are helping old people who are dying with no one to visit them. They are helping old people who need their screens put up. They are helping poor people who can't make out income tax. In fact, they saved \$250,000 of poor people's income tax this year by showing them where they can add new deductions. And I think we all kind of cheer that, especially if you pay income tax. But they are doing the things they are doing because they need to be done to keep our world glued together. They are doing the things that demonstrate the only way we can love God is to love Him and our afflicted neighbor-the least brethren. And they are doing them with graciousness; they are doing them with joy. And then they come back and have a mass when the work is over and kind of offer it all up. They have retreats. Right now they are fanning out all over the country and the world to do things in places you never heard of like Cochebamba or places in Latin America. And it seems to me that, well, there are many things we do here in science, the arts, in humanities, in business, in law, in pre-medicine and the rest. There is something that we are doing here that is not done in many universities and that is we are teaching people how to care. We are teaching people at an early age that what little confidence they have means a whole lot to people who have no confidence, who are poor and powerless. And it seems to me once that gets into your blood, once you begin to do something like this, you are going to be doing it for the rest of your life; because you need it the same way you need air to breathe, and food to eat, and hours to sleep. Those are things, which I think begin to touch what I spoke on as the spirit.

After our graduation this year, which was only a couple of weeks ago, I went into the Robin Room, where we were getting our academic gowns off after the ceremony. And I just happened to pass two people on the corridor, who had just received honorary degrees from this institution. They happened to be both from Harvard. One was Archibald Cox, who was solicitor of the United States and prosecutor during the Watergate trials. The other was a marvelous Australian woman pediatrician named Helen Caldecott, who is the executive director for the Physicians for Social Responsibility, which is that anti-nuclear group. In any event, I just happened to be walking by them and they were commenting to each other about the graduation ceremony we just had. And I didn't help but overhear, although I didn't go like this to listen. I just heard it as I walked by, and she to him, "Isn't this graduation ceremony unlike any you have ever seen?" And he said, "I've been to more graduations than I'd like to remember, but this university has something which is altogether unique. It was full of spiritual reality. It was full of faith. It was full of value. It was full of commitment to go out and make a better world. And it was full of enthusiasm as well, which is something that gets pretty jaded in today's world." And they were saying, "wouldn't it be wonderful if we could reproduce this at Harvard?" Well, I don't think I can reproduce it anywhere. I think it is here, not because of me or Tom Carney, or Ned Joyce, or Ed Stefan or Chuck Lennon or anyone of us who work here, not Jim Frick even, although he can reproduce almost anything. I think it's here because this is, as I began to say, a special place.

This is a place that somehow lives under the blessing of the Mother of God. It is a place that has touched profoundly, I think I can speak for myself, the inner being that we all possess. It has somehow brought out from each of us something better than we really are. It is a kind of place that is fraternity and sorority at its very best. Community and comradeship.

love and friendship at its very best, idealism and values and enthusiasm and all of these things at its very best. I think it's a kind of place I think that is going to provide leadership for this country and this world in ways we can't even imagine. I think in a very special way tonight we all should give thanks to God that we have individually been touched by this place; and that somehow this place has incorporated us into a large family of which we all belong. I would like to wrap this up by reading you something I often read on these occasions. It is just a poem by one of our former presidents, Father Charles O'Donnell, who is a poet. It is simple and it is perhaps in the minds of modern people simplistic; and yet I think it will speak to you as it speaks to me. It has somehow tried to touch as only poetry can, the reality of this place, the reality of this weekend, the reality of your lives and mine and the reality of God's grace. He says this poem is dedicated to Our Lady. And he said:

TO OUR LADY

We have colored your cloak with gold, and crowned you with every star
 And the silvery ship of the moon we have moored where your white feet are.
 As you look on this world of ours, campus, lakes and towers,
 You are good to us, O, great Queen, good as our mothers are.
 And you know each one by name, our heavenly registrar.
 Enter our names in the book, into which you dear Son will look.
 For we know that a time will come, the graduation year
 When thousands and thousands of us who have dreamed on your beauty here
 Will gather before your face to talk and dream of this place.
 Then when your Son comes by, you will tell Him as of old:
 These are the boys we knew, I and my cloak of gold;
 You at the breaking of bread, these are the troops we fed.
 And a shout shall split the skies, as the ranks send up your name
 And a golden hour in heaven, when your sons, Oh, Notre Dame,
 Kneel to their leader down there by the helm of your gown.

God bless and keep you all!

Edward Frederick Sorin Society
23 March 1984

I think, before I begin Bill, I should ask Father Ned if he's got the latest score. Where are we in the game? Wherever we were in the game we were 51/50. Who is 51? That's close enough anyway.

I was thinking of Father Sorin himself that if he were welcoming all of you here tonight, and he had just gotten himself started, he would have probably welcomed you with so much confidence in his own language and tell you who is (Sentence in French), which means, "You are totally and completely and from the heart welcomed in this house, in this University of Notre Dame, dedicated to the Blessed Virgin Mary." I think it's fair to tell you that you have got a very busy day ahead of you here tomorrow. We are delighted that you have been able to make it. We can promise you a very unique experience. One thing you will learn tomorrow is that Notre Dame is many things, and the many great things that go back to the many people who make it that way. There is an enormous dedication to the place by the people who work here, people who give their lives, or as Frank O'Malley says so well and we like to quote, "People who left their blood on the bricks." Well, you are going to meet a lot of people here, who have their blood on the bricks here, people who have given mightily of themselves to make the place what it is.

My advice to you is that you get some sleep tonight; because you will need all the energy you have got tomorrow. We are going to full blast all the way until the end of our dinner tomorrow night. It is going to be a French dinner, so you would have earned it by the time you arrive. We would have a full panoply of experience-the academic side of the university and some views of what goes on: the financial side of the university, the tradition, a look at the life of the founder by a man who is writing his biography, Tom Flair. A film "The University" sometime to wander around the university a little bit, not much. A mass at the Sacred Heart Church, a sermon by Father Tom Blance. Then, I hope, a marvelous French dinner tomorrow night. All that, I think, will exhilarate you. But I hope more than anything else, it makes you feel a part of this place. You have all come and we are grateful to you for the effort it involved. Some come from afar, and some came from as close as South Bend. But even so, I think that wherever you come from, you are at home here. And you will feel more at home after tomorrow night when you have understood better all the historical factors that have gone into the making of this place.

I can only say that we are welcoming you to a good day's work tomorrow and we hope tomorrow night. Thank you for enduring it. I think that by tomorrow night, you will feel somewhat like the brothers who came with Father Sorin must have felt, that they were at the verge of a great adventure because adventure doesn't stop with the passing of decades or the passing of even centuries. I think the story of Notre Dame is yet to be written. And all of you will have some say in what is written in this place. And that is indeed a marvelous experience, because as one of my dear friends, Father, Mr. Frank Colson, who used to be president of RCA, used to say, "Everyone has to belong to something." If you belong to something that is rich and marvelous and deep in its meaning in America, then you are rich indeed. You can only be rich that way by belonging. And I think that by tomorrow night you will understand better that to which you already belong and that to which you belong even more so having learnt more about it.

I think I am now beginning to get vibes from Bill Saxson, who said I should say a very few words. And I think I have used up my quota. Let me; before I sit down ask Father Donnell if he has any further word. (He will sit down and Father Scotty Hicks will come back in).

Alumni Reunion
1986

Thank you very much, Andy. Those are very kind words, and every time I hear them I am reminded of Winston Churchill saying of incumbent Fatherly, who dethroned him after World War II, someone said, "He is a modest man." And Winston Churchill said, "He has a lot to be modest about." And I assure all of you, I have a lot to be modest about.

But what I'll like to do tonight is to be a little nostalgic. I guess we can be forgiven that, after all these years, and I'll like to speak of "we" rather than "I." Now, "we" a lot of people on this campus, many of whom are in this audience tonight. It certainly involves all of our alumni around the world, who are a spectacular group. But more than anyone else, it represents a wonderful person, Father Ned Joyce. Because that wonderful applause you just gave me, I assumed goes for him too.

You know, things were very relaxed back in 1952. In fact, the first decision I made, I think was the widest one I ever made, and I never regretted it. Because I was asked by the then Provincial, and the then president, Father John Cavanaugh, whether I'd like to be president, and I said, "not particularly." And he said, "well, if you are going to be president, and that's the way they ran the audit; if you are going to be president, whom would you pick for your number two man, your executive vice president? And without any hesitation I said, "Ned Joyce." And in a way, it might have seemed like a funny choice, because I'm obviously a Yankee, and he's obviously from South Carolina, a rebel. I am, well, will always have one there. He was an accountant, and I could hardly add four figures in a column. He, I think it's safe to say, has been on the conservative side, and I have always been condemned by being pretty liberal. He, let me say, was enormously capable in areas where I was a little more than a Cretan – that means an idiot – namely, how to balance budgets, how to build buildings, how to keep them athletic organization honest, with a deep sense of integrity.

On the other hand, we had some things in common. One, I think, we respected each other and we let each other do what we could best do. And while we disagreed maybe half the time, because of our different approach to problems, I would have to say that half the time he was right, and I was smart enough to give in to him. And that kept me out of a lot of trouble. He has seen this university going from a budget of about 4 or 5 million dollars to a current budget 200 million dollars that reflects an expenditure of three quarters of a million dollars every day of the year. He has done that for 34 years as the Chief Budget Officer of this university. And he has done this with only one deficit year of a couple of hundred thousand dollars. I have to say that knowing his creative mind in the area of budgeting and accounting, that probably he could have saved us that one embarrassment in 34 years, but I had a hunch he was trying to tell us something---we better be a little more careful on the expenditure side. Anyway, the thing that is important, I think, is that we have in many senses, done this thing together for 34 years, plus the help of enormously talented other vice-presidents and deans, and provost, you name it. And I think we've done it, because we had in common also, the fact that we knew we could count on what we call in large simplification, the Notre Dame family. We knew that as long as we kept the ideal high, and always striving higher and never slipping back, that all of you would have been on our side. And that is not unusual, because you have a degree in this university, in as much the same way as you would have a share or stock in a corporation. And the corporation gets better, your stock is worth more, and as the university gets better, your diploma's worth more. And I think, that looking back since World War II, I think the value of Notre Dame degree has become more and more, and that's the way it should be. But the amazing thing is that coming at life in university and operations from

different points of views, he's great with numbers, and I like to have fun with words, he is always making sure we don't go broke, and I am a mad man at spending money. He has always kept things at an even keel, when I tend to shake up now and then. But the fact is that I can honestly say that in 34 years we haven't had a single fight. We haven't even raised our voices once, to my knowledge, at each other. We had admired each other, and I don't know if he admires me all that much, but I admire him so much, that I can't even explain how much. Endlessly, is the only adjective or adverb I can think of at the moment.

But I would like to say, if we are going to get nostalgic, it's got to be a "we" nostalgia. That "we" being Ned and myself and then numerous other people, who have given their very life's blood to this place. We used to say during the campaigns that all those dedicated to Notre Dame have their blood on the bricks. And that was a phrase out of Frank O'Malley's lecture. He used to love to say that. But you can bet numbers are important, because, at least, they illustrate things that are important. A budget that went from a few million to almost 200 million, an endowment that went from 5 or 6 million to almost 400 million. A number of buildings that have doubled and the space more than doubled. And, again, every time you say that you have to be careful of who gets the credit, because the building was built, the building we are in tonight, and where else could we have so large a group, the largest group we've ever had for an alumni reunion, every state in the Union except Florida. Now, we wouldn't have had this building if it weren't for Ned Joyce and Bruce Crouse. Because I could remember, my contribution was not very positive. First, I said, "You've got to keep the cost down, because I don't want it to cost more than the library. Secondly, if you want the building, you guys would have to get the money for it. And he and Ed Crouse did. And when it looked like the cost was getting a little close to the library, I said, "We'd better cut out the swimming pool." Now, fortunately, last year we got the swimming pool, finally. But it probably cost 10 times more than it would have if he'd built it when he wanted to. But he put up with that, and me and I think in the long run we made a point. But you know, the numbers don't really tell a story.

Oh, of course you can say that we started with about 12,000 alumni, and I think we may have gone by 80,000 this past graduation. Because, I think it was the largest graduating class, over 2500 that we ever had. I remember in the old days they would say, "give us a list of your outstanding, nationally famous, well-known alumni, and we had to strain a little bit. But today, I think we would be very hard pressed to decide who are the 100 most famous and nation-wide alumni. I would have to say we did almost no research in those days, which universities are supposed to do, that's how they get their prestige. And last year, thanks to Bob Gordon and his cohorts, we did over 20 million. I'd have to say that we had no scholarship funds in those days. We had one scholarship fund, you've heard me speak of it, the Innocent Fund of 100,000 dollars in government bonds at 3 percent. So we had 3000 a year. And it had to be given to a scholar from (?) in Wisconsin, which doesn't give you a lot of play. This past year, 68 percent of our students had scholarship help, to the average of 5,000 dollars. And our minority students had help, 89 percent of them, to the average of 8 thousand and practically all of our graduate students had help. And we've been building an endowment, so that we can do this every year and that endowment has now grown by 50 million, and Ned and I have agreed that it's going to grow by 100 percent before we get finished next May.

We had no endowed professorships, and I don't mind telling you that when I became president, I looked up Frank O'Malley's salary. I thought he was probably the best-known faculty member we had at that time, at least the most beloved. And his salary was 5,200 dollars a year, and that is including teaching summer school. And we have today 80 professors who make more than a football coach, if you can imagine that. On top of that,

from being at the absolute bottom of the pile on salaries in universities in the United States, the 150 research and teaching universities. And we are going to go up higher before we are finished. I have to tell you that while the numbers are important in a sense, because they give you some sense of forward progress, and while balanced budgets are nice, because they are nicer than going broke or bankrupt, when you get down to the core of the place, it's simply transcends numbers, because numbers don't tell the story. It is something to be proud about, it is something to brag a little about and I think the bragging is over for tonight. But I would have to tell you that the real story of Notre Dame is people. It is each one of you who are the product of Notre Dame and your life and the splendor of that life. It is the kind of marriages you make, the kind of family life you have, the children you produce, and the quality of the children that are sent here to school and other great schools as well. Somehow the splendor of your professional and business, and other types of things that characterize each one of you, some of you are business people, some are doctors, some are lawyers, some are artists.

There is hardly a kind of activity today that Notre Dame people don't rise to the top. We had so many federal judges that Bobby Kennedy, when he was Attorney General, he used to say, "You guys ought to bring your own cheer leaders every time we had a national meeting of federal judges." We are sixth in the nation in the production of CEOs for corporations large and small. We have just emerged as one of the top universities mentioned most often in "Who's Who." In a recent study made on "The People and Who's Who," we've got dozens of bishops and archbishops and a couple of cardinals. We've literally thousands of priests throughout the land, including Father Jim Carrington, who also celebrates his 60th anniversary of priesthood this year, and we are all proud of that. We have over 3,000 Notre Dame alumni who are in higher education. Hardly a week goes by that one of them isn't made president of a college or university. We have over 30 college and university presidents. We have over; we have thousands and thousands of university professors. We have an Astronaut; we have generals, and admirals. We have a president of a country. We have always a dozen or so people in the congress. No matter where you look—medical doctors, the man who was responsible for the organization that got the Nobel Prize in the medicine this year, Joe Miller, received his undergraduate degree from this university. He even learned Russian here. And I have heard him speak in Russian on Russian television. When you look at the people, of course, that makes the difference.

I have so many friends that are university presidents, and many of them have a terrible time with their alumni. There's a very strong alumni opposition party now that even ran opposition candidates for the Board of Trustees at Dartmouth University. Well, they call it Dartmouth College, but it is a university. Yale has had its problem with its alumni. But I have to say that in all the years that Ned and I have been sitting in these seats, we have never looked upon you as anything but a plus. An enormous heartfelt support for everything that this university wants to do to be good, and to be great, and to progress toward greater excellence. You have given in a way that's unprecedented, 86 percent in the fundraising campaigns we have, and we seem to have one about every five years. Ned and I have been in six of them, and the one that we are in on now, we are supposed to get together somehow before we get out of here, 75 percent of 3 million dollars. And I'm going to tell you something, we are going to do it, because of the kind of support we have across this land. I am sure that Ned would join me in saying that we haven't had 5 minutes of trouble from our alumni in the last 34 years. And we've had the kind of support that is unprecedented in any university in this land. And I think the reason for it is, one that we are indeed a family and we have pride. And we have people who are geared toward excellence in whatever they do. We have people who don't just match what is done in the Ivy Leagues, or the Stanfords, the

Chicagos, or the Vanderbilts or the world, and the Dukes. We have people who are fantastic Christians as well.

This is a Catholic University, and I think it's a place where people, not only learn mathematics, science, and literature, and art, and history, and engineering and business, but they learn something that is rather unusual in today's world. They learn the value of prayer. They learn the importance of having a passion for justice, which is the pride of peace in our times. If there is injustice in our world, there will be terrorism and there'll be no peace. But our people have a passion for justice. We have great authors. I am reading a book, this year, this week, which is on the bestseller, Barry Lopez, about the Arctic. It's on the Best Seller list. Barry, this is his second best seller, and he is just a normal, garden variety, everyday Notre Dame alumnus. It's an amazing thing that when you look at universities and what they produce, Notre Dame alumni is an absolute, unique category. I recall a friend of mine that I used to go hunting and fishing with years ago. He is now quite ill and getting old. His name is ***** Smith, who was president of American Airlines. He said, the most insufferable people in the world for enthusiasm are Notre Dame alumni. But there's worse. And I said, "What's worse?" Then he said, "A Notre Dame alumnus who has been in the marines." And I said, what could be worse than a University of Notre Dame alumnus, who has been in the marines?" And he said, "A University of Notre Dame marine who was born in Texas." He said, "they are the worst, absolutely." I remember one day that a very famous world leader just called and said, "I want to stop by." And he said, "I want to go to your Art Gallery. I want to go to football fame on Saturday, then, "I'm leaving." I'd never met this gentleman before. I knew his name, and you would know his name if I mention it, but I won't. He had to leave at the 4th quarter, and I walked out to gate 14 with him, where his car was waiting. And he said, "You know, this place has something that is almost extinct in most American institutions. And I said, "What's that?" And he said, "Enthusiasm." "you people really believe in what you are doing and you make it real." And he said, "I've never set foot on this campus before, and I've only been here 24 hours, but the first thing I want to do when I get home is to write you a check for a quarter of a million dollars, to build up that enthusiasm some more." How many universities affect a person that way?

Last week, on retreat up in the North woods, I was reading a book about Albert Schweitzer. I was reading the manuscript; it hadn't been in print yet. It mentioned in the book that Albert Schweitzer had an enormous enthusiasm for another young doctor, who happened to be a Notre Dame graduate, who did what he did--- dropped all of the wonderful opportunities in life to be a great theologian, a concert organist, a great doctor and buried himself in service to the poorest of the poor on a turgid Yellow River in Gabon, of all places, in French Equatorial Africa. And spent 40 years of his life there, serving the poor, to give evidence of his reverence for life. And he had a great administration who was a Notre Dame man, Dr. Dooley. And if you, you may have been down by the Grotto, you'd see that we'd just put up a statue, put up by the St. Louis Club in honor of Dr. Dooley and his sacrificial life of 34 years. He died after his 34th birthday. And I was wondering, as we talked about that statue and that memorial, where are the Dr. Dooleys of today? And you know, the woods are full of them. Just a few weeks ago, I got a letter from a Notre Dame alumnus of 2 years ago. His name is Dame, I dropped his last name. And he wrote me from Ecuador where he was working in an enormous orphanage of 4 thousand shoeshine kids in Ecuador, in Quito. And he said, "I'm an accountant, and I came down here. You helped me get this job; and I have worked for nothing for 2 years. And I've come to know the people, and I spend every weekend with a family of one of our kids in the orphanage." And he said, they have an enormous lack of medicine. They don't see a doctor from the day they are born to the day they die, and they are poor." And he said, "I'm so struck by this, that he said, "I'm going to

have to take math and science 2 solid years of that.” And then I’m going to get in my state medical school. he happens to come from Wisconsin, and I am going to become a doctor and then I’m coming back here and spend the rest of my life serving the poor of South America. Dooley, all over again—the contagion of good example.

The fact that over 60 of our graduates this year just said “we’ll give a year or two of our lives anywhere in the world to help the poor.” The fact that 2,000 of the students in our undergraduate body, give anywhere from 4-5 to 20 hours a week to help the poor around this area tutoring, big brother/big sister, care for the old, sit with the dying, put up screens for the people who can’t put them up for themselves, helping Mongoloid children in the nearby hospital, which we literally run with student-volunteer help, looking out for minority students who are about to drop out of school and giving them the lessons they need to stay in school, and the motivation. That kind of spirit, to me, is what makes this place different.

Last week I had a very distinguished clergyman from Europe on the campus. His name is Jean-Marie Cardinal Lustiger, the Archbishop from Paris. And he was intrigued by the fact that in America there was a school called Notre Dame, which was the name of his cathedral. He’s an interesting fellow. He is Polish by birth; he was a refugee to France during the war. His father and mother were killed in concentration camps. He was Jewish, became a Catholic, became a priest, and now he is the Cardinal Archbishop of Paris, and he was born in Poland. I just walked him around the campus, because most Europeans have no idea of what goes on in an American university. And most of their universities, you can put them all together and they can fit in a stadium. But anyway, I just walked him around, and in the course of walking him around, we wound through the church, because I wanted to show Mr. Vinci’s famous statue. And there we found a bunch of kids praying before the Blessed Sacrament. It happened to be First Friday. I walked him down on the Grotto at 3 in the afternoon, on a Wednesday. Here was a bunch of kids drifting by, stopping to pray at the Grotto.

One of our co-eds came steaming in. She’d been running six miles around the lake twice. She was sweat from head to foot. She was not all that attractive, I must say; no sweating person is. But, in any event, I grabbed her and I said, “Come on over here, I want you to meet the Cardinal Archbishop of Paris. And I introduced her to the rather staid, European Cardinal. And I said, “Tell him what you came here for.” He and I were taking in French and I put it in English to her. And she said, what else do you come here for? You come here to pray.” And all he could say is “Mon Dieu.” “My God,” because he’d never seen anything like that in France, at least, not along the Seine. Well, we went to the library, and he met some students there. We then went over to our Alumni Board and Senate meeting. And it was five in the afternoon on a Wednesday evening, and they were all set up for a mass in the auditorium of the CCE. And again, it knocked his eye out that here as these alumni presidents from hundred and almost 200 clubs across the land from all ages, all classes, like here this afternoon, and here they are celebrating mass together and he just couldn’t get over it.

So, I asked him if he would say a few words to the senate. I told him he could say it in French and I would translate it for him, which he did. And he said, I have just seen your university. And he said, I don’t want to say that the building impresses me, although they are spectacular, and almost unbelievable. But he said, I’m impressed by something you don’t see in Europe—young people who are fervent; young people who are full of idealism. And he said, “That impresses me so much. I just don’t know what to say about it. I just find it “equitable,” unbelievable. Well, to, that’s the heart of the university. If all the other things had been done—in other words, if the budget had multiplied 20 times, and the endowment X times, and the scholarship help immeasurably, and the endowed professorship and research,

and all the other things: and if we had a bunch of brains on stilts around here, which is the only way I can describe some students at some other great universities—brains on stilts. People who aren't really compassionate and loving, people who don't give of their lives to something non-academic, as well as give very well to things academic. If we had, as we had this year, one of four schools in the country which had more than one Rhodes scholar, the other three being Harvard, who got theirs on a Radcliff; and Princeton and Stanford and Notre Dame. But if you want to get some sense of what that means, let me tell you that the whole big ten, which represents several hundred thousand students against our less than 10 thousand had one; and we could very well had four. I think that's something to brag about. But let me say that everything else that happened during the past years since the war, beginning with the really great leadership of John Cavanaugh, who was probably the biggest influence in Ned's life and mine too. But if everything else had happened and this had become, as indeed it has, one of the 20 universities in the land and moving upward, not stopping there, and if we had gotten the resources together, so this can continue to grow and prosper and become an even greater university; if we are turning out persons who are outstanding as Harvard, and Yale and Princeton, and Yale graduates are also outstanding, and Stanford.

If we had done all these things that universities are supposed to do and yet we didn't turn out good fathers and mothers, good husbands and wives, good people who did not give their lives for those who are needy and desperately need the help of people who care; if we didn't turn out people who are generous like yourselves, and generous to a fault in this good work, which we call Notre Dame; if we didn't turn out people who don't heckle each other, but love each other and laugh at each other's corny jokes; if we turn out people who are loving, and people who care for this place, and people who come back, as Father George said this afternoon in the homily, to meet themselves as what they were many years ago, and to hope that their idealism could be re-kindled, and we could still all be better than we are. If we didn't turn out the kind of marvelous fraternity or community that is in this room tonight, and you can multiply it almost 50 times across this land and across this world, if we didn't do that, then I think that Ned and I would not be as proud as we are of this place, and all of you. Because we have done all the things that a university must do, especially a Catholic university, which has practically not existed since the year 1205, when the University of Paris was founded in France.

If we had done something and are doing something that's literally unprecedented in this history of the Christian world, and we are doing it in the unlikely place of South Bend, Indiana, and we are doing it with the help of a lot of people, you know, many of them, the first of their family to ever go to college; and if we are going up and up and up, not just in our own judgment, but in the judgment of people who judge universities in this land; but if we did all that and did not somehow keep the human touch, if somehow we didn't produce people who are loving as well as striving, people who are honest as well as ambitious, people who are just as well as demanding. If we didn't turn out people who care about all people who know how to give themselves to their spouses, and to be faithful, if we didn't run out people who turn out children that is just a joy to receive when they come here and when you find that someone is a son or daughter of an alumnus, you almost breathe a such of relief and say, "they're going to make it, because this is their home."

If we did all the other things and lost what is the most important thing in this place, which is the love of God, and loving of our fellowman, then I think it would be dust and ashes. Oh, it's something you can write about in *Time* or *Newsweek*. It is something you might brag about when you are with your fellow educators. But the things I am most happy about, even though I don't want to brag about them too much, is the quality of the person that

comes here, then grows here, that graduate from here, and continues to grow. And I think we have a room full of such people. And you've come on your own to be again, even fleetingly, for a weekend, to be a part of this place. You, somehow, find your spirits reviving and somehow as you walk down the paths, as you think of what happened here and what happened there. And of the wonderful good urges you nurtured in your youthful souls, even though you may be celebrating your 50th anniversary this year. I think all of that is what makes this place very special. And if we ever lose that, you can take the endowment and everything else, for as far as I am concerned, it is useless.

But I believe that this place is people. As Frank Sullivan, one of our trustees often said, "the highest concentration of good people he has ever seen in his life, good faculty, good administrators, good students, good alumni, good staff people, people who'd give their lives for this place. It's that spirit which we call the spirit of Notre Dame. It's that kind of eternal Al and upward that would not be second best in anything, but especially not in life. It's that realization that one can have all the competitive that important in intellectual and professional affairs as we try to do in law and medicine and everything else, and still remember that we are all children of God. And it's important that we follow His will above all. And it's important that we love others, and that's the best way of loving Him, especially if those others are poor. That we are willing to get down on our knees down there at the Grotto, or at the Sacred Heart Church, or in the hall chapels and pray because we all need prayer to keep moving and not to go stale. To have the faith brightly and to have it shine in the lives of so many of you, to see sacrifice at work, as so many mothers and fathers among you have sacrificed. To have that fundamental integrity of life, which is really at the heart of being a good human being. And to see that happening in the lives of literally 10 thousand young people here every year. To see them as Athena go out, and to see you as you come back, this to me is the greatest joy. At least, I think I can speak for Ned and myself that we have had in these 34 years. If nothing else happens, if we go out and get killed in an automobile accident the day after we leave, it would be worthwhile. That's not important. The important thing is that we have had the grace, the grace of associating with all of you in what perhaps is the most exciting, uplifting endeavor in all the world, to be around young people as they are growing up, and to help them grow towards goodness.

Thank you all very much!

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